

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
VOLUME XXXVI No. 32

Baptists Near and Far

Dr. W. T. Lowrey is this week with Pastor Bankston in a meeting at Pheba.

The U. S. government taxes whiskey \$2.00 a gallon while the British government taxes it \$17.63 a gallon, and yet bootleggers multiply like flies in this country.

There were four additions at Griffith Memorial Church in Jackson Sunday night, three of them for baptism. The sermon was by Rev. M. A. Davis.

Last Sunday morning in Berlin the program provided for speeches in 27 Baptist churches by preachers of three different nationalities, interpreted into German. Among the Americans who spoke were, Drs. Kyle M. Yates, J. E. Dillard, L. D. Newton, M. E. Dodd, W. C. Boone and Fr. H. Leavell.

Pastor R. L. Wallace reports a mighty good meeting at Raymond. He had with him Dr. J. D. Franks of Columbus, who was pastor at Raymond 24 years ago. The people still love him, and he was at his best in the meeting preaching for one week. There were 20 additions to the church, 19 of them by baptism.

Mississippi State Board of Health has gotten out a graphic report of the Homicide Record in the State for 1933. The total is 424 in half of which intoxicating liquor was a contributing cause. The only counties in which none occurred were Tate, Tippah, Prentiss, Tishomingo, Itawamba, Greene, Oktibbeha. Of those killed, 100 were white and the others negroes.

The effort to clean up the movies is commendable and should have the support of every lover of righteousness and all who seek the good of the human race. But for the life of us we cannot see how any effort to clean out this Augean stable will ever get anywhere till everyone of the nasty actors and actresses who has a divorce record shall be put out of the picture. The only way to have clean pictures is to have clean people. It is not only the message that the preacher brings, but the man behind the message that counts for righteousness.

Pastor M. A. Davis of Harpersville has been particularly busy for a month past in meetings. He was with Pastor J. L. Moore who is serving his seventh year at New Ireland church. There were 13 baptized and two added by letter. Brother Moore is greatly loved and honored by his people. The people read 2,347 chapters in the Bible during the meeting. Following this Bro. Davis was with Pastor John Sproles in a meeting at Nolah, Lawrence County. The pastor led the singing and gave himself wholly to the work. There were 17 additions to the church and 700 chapters of the Bible read. Next brother Davis was in a meeting in his own church at Harpersville where Rev. A. C. Parker assisted him, and Neal Putman led the singing. There were 18 baptized and two received by letter. At Lillian in Scott County brother Davis preached and brother Putman led the singing. There were twelve additions, nine by baptism, five of whom were from one family. This week he is in a meeting at Clifton in Scott County and next week goes to help Pastor H. L. Jordan at Little Bahala.

Five were added to the church at Terry during a meeting in which Dr. B. L. Davis of Gulfport preached.

R. A. Walker changes his address from Mt. Olive to Gulfport, 808 Woodward Ave. He begins next Sunday a three weeks meeting at Arp, Texas.

Recent news from Dr. H. M. King is that his vacation in Ireland is building him up and he expects to be back in his pulpit in Calvary Church, Jackson, about the first of September.

Rev. Cecil H. Ellard was with Pastor L. D. Sellers in a meeting at Mt. Pisgah, Carroll County, for six days beginning July 29. There were 30 additions, 23 for baptism and the church greatly revived.

Acting Pastor Carey Cox began a revival meeting at Calvary Church Sunday, the editor preaching Sunday night. This meeting is sponsored by the young people in the church, and brother Cox is preaching every night.

C. H. Ellard assisted Pastor Sellers at New Shiloh church, Carroll County, in a good meeting. Five fine boys came upon profession of faith. At Hardy Station where brother Ellard preached in a meeting again this year, fifteen were added to the church, fourteen by baptism.

Evangelist Harry McCormick Lintz and his party recently closed a meeting in the First Baptist Church of Hutchinson, Kansas, of which Dr. H. O. Phillpotts is pastor. There were scores of restorations and re-dedications and over one hundred professions of faith. The attendance was the largest ever witnessed during a revival in the church. Evangelist Lintz was formerly pastor of the First Baptist Church of Greeneville, Tennessee.—A. L. Isaac.

Morgan City: We had a good meeting with this good church, and the folks were in the church at both morning and night services in great crowds. Much good was done, eighteen additions, 15 of these by baptism. My three boys, and Clyde Merrill had charge of the music. They did fine work and the folks enjoyed their singing very much. God's blessings on this church.—W. E. Farr.

Beginning the fourth Sunday in July and closing fifth Sunday night in July the New Providence Baptist Church in Leake County had its revival meeting. Rev. W. W. Grafton of Coldwater did the preaching. He proved truly a power from God, bringing great gospel messages in sermon and in song each morning and night. There were large congregations of people present almost every time, and we all received a great revival of religion together. There were five additions for baptism and three by letter.—Elton Barlow, Pastor.

Liberty Church is in Carroll County, and is most a 100 years old. Many have been the men of great standing that have gone in and out with this church during these years. Rev. L. D. Sellers, is their pastor now. God gave us a real old-time revival. The folks came in large numbers; 16 additions, 12 of these were for baptism. This meeting was the last week in July, and it was the hottest weather I have ever felt in my life, and dust was awful, however no need to fuss at the weather. Brother Sellers is one of God's good men, and I was happy to be with him. His blessings on pastor and church.—W. E. Farr.

Dr. Geo. P. White of Hazlehurst is helping Pastor M. P. Jones in a meeting at Georgetown.

The registrar of Motor Vehicles in Massachusetts says the number of drunken drivers in that state for April was sixty-three and seven tenths per cent increase over the same month last year.

Recently Mr. Jack B. Gambrell died in Dallas. He was the youngest son of Dr. and Mrs. J. B. Gambrell. He leaves his wife, a son, a daughter and three married sisters, two in Dallas and one in Macon, Ga.

If a person to get a divorce in Nevada has to swear that he or she proposes to make this state a permanent home; why can't they be brought back and sent to the penitentiary for perjury when they pick up and leave as soon as the divorce is granted?

The G. M. and N. Railroad will soon install and operate two new electric streamlined fast passenger trains between New Orleans and Jackson, Tenn. This road has a schedule and equipment that will appeal to busy people and to those who love to be comfortable while traveling.

The death of President Hindenberg in Germany removes the strongest conservative force amidst a generation of radicals and contending elements. The assumption of the presidential functions by Hitler in addition to those of chancellor makes him the world's outstanding dictator. How long this will last nobody can safely predict, but a collapse seems inevitable sooner or later. This week the Baptist World Alliance meets in Berlin and the brethren will have plenty to give them thrills.

Frequently we see it stated that the secular magazines commonly play down Christianity, taking out of it all that is supernatural. We do not bother to get our religion from the secular magazines. The supernatural religion of Jesus has been here a long time and will be here long after these magazine writers are forgotten. These critics remind us of an amateur standing in front of a window in which he thought he saw a stuffed owl. He remarked superciliously, "That this taxidermist knew little about his business as no owl ever carried his head at that angle." Just then the old owl winked at him.

Some object to revivals because, they say, they fear young people will join the church without being converted. The history of Christianity proves that the greatest danger of having an unconverted church membership is in quiet, formal joining. It is far less likely that they will join without a personal experience when a powerful evangelist is denouncing sins and pleading the necessity for the new birth. A John-the-Baptist revival is the best of all safeguards against an unconverted church membership. It often awakens and reaches those who are already in the church and unconverted.—Baptist Standard.

Some people bellow till their lungs are sore about the Nazis in Germany discriminating against the Jews on the ground of race differences, but they are as quiet as Mont Blanc when discrimination is practiced in Texas against Americans of Mexican origin. These latter, like the Negroes are not permitted to vote in a party primary. But why single out Texas?

Sparks and Splinters

Many friends of Dr. L. R. Scarborough regret that business of the Southwestern Seminary coming up kept him from going to Berlin.

Rev. Carey Cox, who is supplying for Calvary Church, Jackson, during the vacation of Dr. H. M. King, has been called to and has accepted the pastorate of Brooksville church.

The federal tax on whiskey is now only about 60 per cent of what it was before national prohibition, and yet the liquor advocates are insisting on its being reduced, to "eliminate the bootlegger!"

Three of the members of a commission to make a survey of mission work in the Orient have been selected. They are J. B. Weatherspoon of Kentucky, J. C. Turner of North Carolina, and Miss Blanche Sydnor White of Virginia.

We should like to see a Berlin paper (translated) that we might know the reaction of the people under a dictatorial government to the expressions in the Baptist World Alliance of the people from all the world who most believe in individual freedom. How will they manage to get along over there this week?

It is said that in the recent election in Texas all places selling beer were compelled to close all day during the election, and the candidate for governor who advocated repeal of the liquor laws received the smallest number of votes. We seem to be returning to sanity, or showing some signs.

A layman recently gave \$2,500.00 to Dr. DeBlois, president of Eastern Baptist Theological Seminary, to take care of the expenses of ten students through next session. May his tribe increase. We were glad to learn recently of a layman in Jackson who agrees to see a student through the Baptist Bible Institute next year. Anybody else want to get in?

It is supposed to be a dangerous piece of business to criticize the action of a judge. But some judges do some funny things. Here's a judge in Memphis who refuses to grant a writ demanding that a police officer close the gambling dens, and the reason for refusal is that the complainant had not previously asked the officer to close them!

The Word and Way discussing editorially the question of an additional agency by Southern Baptists for social research and for unifying and directing opinion in this matter, believes that we do not need another agency, as there are plenty of organizations outside our denomination doing this kind of work. The increased expense is also given as a reason for not expanding in this direction.

A good deal is said since congress has given such unprecedented authority to the President, about the "elasticity" of the Constitution. That's a new word to be applied to the Constitution. Elasticity means that a thing can be stretched or bent at the will of a manipulator sufficiently strong. It has been the custom to think of the federal constitution as being a fixed, firm and stable document in the midst of all other things that suffer flux and change. Now it has gotten to be a flexible instrument to be twisted in any way that suits the whim of the moment. Think of the Washington Monument as being elastic, of the Empire building as being flexible, of the pyramids as being made out of putty. You wouldn't like to be atop of one of these when the wind was blowing. The Constitution may be changed in an orderly way, but it is a dangerous instrument when it becomes flexible. If we must, let us say that there is a higher law than the Constitution, and just shy around the Constitution for the time being, but heaven save us from making it "elastic." They didn't say it was elastic when West Virginia was made a state, and federal armies overran the Southern States. They just said we will ignore it for the time being.

Kentwood, La., church received 54 new members in a meeting in which Pastor Dorman was assisted by F. B. Bookter of Ponchatoula.

At last report Dr. Hamilton had only \$2,000 of the \$5,000 necessary to meet bond interest on August 1st. He is still looking to the Lord and His people.

Last week Rev. Roy Lewis of Artesia was in a good meeting at Mantee. A special feature of the meeting was the children's hour each day for which we judge his wife was responsible.

Believing that our people would like to have a look in on the Baptist World Alliance, we are publishing this week two of the speeches made in Berlin, one by Dr. C. E. Maddry and another by Dr. M. E. Dodd.

Dr. Frank Tripp, Director of the Baptist Hundred Thousand Club is to conduct a revival in the Highland Baptist Church, Shreveport, September 16-30, with Pastor John Caylor. The Highland Church has recorded a steady growth through the months. For forty-three consecutive weeks the church has had additions to its membership every Sunday.—John Caylor, Pastor.

Rev. W. J. Morris, pastor at Logtown began work at Logtown last December. He has recently held a meeting at Logtown in which there were 13 additions. In the months that he has been pastor there they have had 18 additions to the church. He also held a meeting at the Baptist Church at Pearl River, La., recently. There were 9 professions of faith (only 8 united with the church).

The First Baptist Church, Madison, Ind., has just held a two weeks evangelistic campaign. Hendon M. Harris is pastor. The evangelist was Dr. Hillyer H. Straton, pastor First Baptist Church, Munice, Ind., and son of Dr. John Roach Straton. There were 19 accessions. Despite the intense heat large congregations came. The meeting was part of a simultaneous evangelistic campaign in the fifteen churches of Madison Association.

Of the \$5,415.00 bond interest due August 1, the Baptist Bible Institute received \$2,224.57. This total, at the direction of the Bondholders' Protective Committee, has been deposited with the National Bank of Commerce until such time as the balance can be secured, or until an agreement can be reached with the bondholders. Other gifts for interest will be added to the above amount as they are received.—W. W. Hamilton, President.

Dr. B. C. Land of Winsboro, La., has been helping the country churches near him in meetings accepting no compensation for his service or expenses, but taking an offering for the pastor. His own church has recently employed an educational secretary, Miss Eva C. Lewis. The Sunday school averaged 400 through July and the church offerings were nearly \$1,000, three times what it was 12 months ago. Last Sunday Dr. Land began a meeting with Pastor Eidson at County Line Church, Copiah County. August 12 he begins a meeting with Pastor J. M. Spikes at Bethel church near Calhoun City, where he has been twice before.

Dr. J. H. Winstead, Jr., of Lesloges, Mo., sends us an editorial from the Globe-Democrat of St. Louis about the effects of repeal in Missouri. That paper was not an advocate of Prohibition. In this editorial it is shown bootlegging is officially tolerated and federally licensed; that beer joints are selling hard liquor without any sort of license. In St. Louis alone there are 2,000 who have federal license but less than half of them have state license. Fines even where conviction is secured are so small as to amount to nothing. The Attorney General is quoted as saying, "Policitians are frankly afraid to interfere with the situation. Any sort of liquor restriction is regarded as inimical to the political prospects of the official who makes it. The bootleggers and brewers have more power than the licensed dealers." There are said to be 4,000 bootleg joints in St. Louis with no federal license. It is predicted that these conditions will bring back prohibition.

Dr. H. C. Bass of Meridian is supplying for Ravenswood Church, Chicago, during August.

Ex-Gov. C. H. Brough makes his home in Washington and is chairman of the Virginia Boundary Commission.

Pastor Audie L. Mays of Hamilton, Ala., was recently given a tent in which he is holding evangelistic meetings.

The Baptist Message says that Rev. W. A. Jordan has been called to Girard, Ala. Before going to Louisiana brother Jordan was pastor at Yazoo City.

Dr. J. W. Lee of Batesville has been attending and lecturing in a Prophetic Conference in Kentucky. Other speakers include Dr. J. M. Gray, Dr. H. C. Weyman, Dr. J. L. Robinson and Dr. P. B. Fitzwater.

Dr. W. F. Yarborough of Jasper, Ala., will supply for his son-in-law, R. Q. Leavell, at Gainesville, Ga., while the latter is on his trip through Europe.

There is probably no state in the Union in which crop conditions are more favorable than in Mississippi. It is a time for thanksgiving and for large giving to benevolent objects.

The Baptist Courier's editor (Dr. Cody) thinks the only way to guarantee separation of church and state in education is for the state to confine itself to primary education and let the colleges be provided by denominations and individuals.

Our district associations will begin now in less than a month. All of us should give time, thought and prayer to thorough preparation for them. And when we meet let there be no waste of time, and no hurrying, to the injury or neglect of the Lord's work.

J. H. Page had brother A. P. Wells of Shubuta with him week before last in a good meeting at Elam church in Yalobusha County. There were 9 additions, seven of them by baptism. At Oakland church he had Pastor J. M. Metts of Water Valley with him last week.

A letter from Dr. A. J. Barton brings the report of the death of Dr. J. E. Hampton, pastor of First Church, Miami, Okla. He had been for many years an active and useful member of the Social Service Commission of the Southern Baptist Convention.

Pastor H. W. Froskour had brother M. C. Waldrup with him in a meeting at Enon church, Jasper County. Five were added to the church, four by baptism, and the church greatly revived. Pastor says the preaching was in all faithfulness, humility, God-honoring. The young people of the congregation read 1,568 chapters in the Bible during the meeting.

Brother M. J. Derrick assisted Pastor Larson in a meeting at Melrose Church in Yazoo County last week. There were five added to the church, three of them by baptism. Brother Derrick will be in three meetings now in his own churches, having with him brother H. H. Webb at Mountain Creek in Rankin County; brother W. A. Hancock at Hebron in Yazoo County, and brother L. S. Cole at Satartia in Yazoo County.

Certainly there is quite a bit of confusion among those who discuss the right of a state board or a state convention to determine the proportion in which the churches shall give to various Southwide objects. It is not a question of right of the individual to designate or apportion his gifts. Nor is it a question of the right of a church to apportion the undesignated gifts of its membership. These are probably clear in everybody's mind. But it is another matter for a state board or a state convention to say in what ratio the gifts of churches to Southwide objects shall be distributed. This is a matter between the church and the Southern Baptist Convention under whose control Southwide institutions are operated. They are not the property of the states. Nor is it a question as to whether a given state gives the largest or the smallest amounts. The Southern Baptist Convention is made up of messengers from the churches, and from the churches alone, without the interference of any intermediary. The churches and the Southern Baptist Convention deal with each other direct.

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News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

Their birth is truly low who are not born from above, and those born from above are lowly in spirit and make themselves all things to all men that by all means they might win some.

THE KEY POSITION IN THE MISSION PROGRAM

Baptists of the South are in a great Kingdom campaign. It is not a series of isolated attacks, nor is it a warfare waged by disconnected divisions; it is a world campaign waged through the preaching of the Gospel at home and abroad by the whole denomination. The key position is the homeland. Keep the homeland evangelized and we have the hope and assurance of a world's evangelization. Let apostolic faith perish from the homeland and our mission in far-off fields will fail for lack of support.

REDUCING OVERHEAD EXPENSES

In the past four years the Home Mission Board has reduced its overhead operating expenses from \$27,991.48 per year to \$11,500.00 per year. This is a reduction of about 55 per cent.

THE AMERICAN NEGRO

The American Negro is a cross-section of the world's black man, it is our social shame that he is not more black than he is; and with all the magnitude of the problem, social and spiritual, which he creates for himself and which has been created for him, he is a serious factor in the world's dusky composite which we as Baptists cannot overlook. We must provide for him in our Home Mission program.

EVANGELISTIC WORK AT BASTROP

Rev. Paul Bell, Superintendent of the Home Board mission school at Bastrop, Texas, for Mexican Baptists, has from the very first pushed the evangelistic work. In the days before cars were much in use, he went from place to place in a buggy, carrying his camp equipment and a folding organ and had the Mexicans haul the tent in a wagon. Later he secured a Ford and then a Gospel car. When he began the Seminary, there were added demands for evangelistic work. He now uses the students and has a motor bus and truck for transporting the workers and the big tent. "We have now," says he, "boys well enough trained so that we do not have to go with them on every trip as we used to years ago, but we can send them out on independent missionary enterprises. Many churches have been organized and new mission points opened through the work of these students." Let us pray for Brother Bell and his workers.

MISSIONARY LOPEZ IN A MEETING

Rev. J. A. Lopez, Treasurer of the Mexican Baptist Convention, writes that the Lord is blessing him in a gracious revival at Divest, Texas. He says also that he will have money to send to the Cooperative Program from the Mexican Baptist Convention. All of the churches in the Mexican Baptist Convention are supporting the Cooperative Program and many of the members have subscribed to the Hundred Thousand Club. Our Mexicans are very loyal denominationalists.

THE CHALLENGE OF THE UNSAVED

There are 22,000,000 persons in the South nine years of age and older who have no church connection whatever. Of this number, something like 8,000,000 are Baptists in sentiment. What a mighty challenge to our people this great unsaved host is!

Of course every local church has as its task the reaching of these people for Christ, but the denomination itself has a responsibility. There

should be a united and cooperative effort in evangelism. We need this to create an evangelistic atmosphere. A passion for souls should be stimulated. Great evangelistic campaigns should be launched; training schools for personal workers should be held and an active evangelistic Southwide cooperative effort carried on all the time for winning the lost to Christ. We need a Home Board evangelistic program.

THE MEN AND THE MONEY FOR FOREIGN MISSIONS

Three things are necessary for world conquest for Christ: (1) a vital Christianity; (2) men; (3) money. The production of these three things is essentially the work of the Christian forces in the Homeland.

A Christian constituency must stand behind a Christian propaganda. Money for the sending of the Gospel abroad can be gotten only from the saved. If we would project the Gospel of Jesus Christ into all the world and into all the life of the world, then our own lives must root in the Gospel and be an expression of it. On the other hand, the Gospel we send abroad must root in the civilization and life of our country and find its demonstration in that civilization.

MISSION WORK AMONG THE JEWS

Jacob Gartenhaus, the missionary of the Home Mission Board to the Jews, is well known to Southern Baptists. He believes that the best way to carry on Jewish evangelization is through the churches, letting each church set itself to the task in its own community. Therefore, he devotes himself to the work of stirring up the interest of our people in Jewish evangelization and in teaching them how to carry the work on. In the larger cities he holds week-long meetings with morning conferences for the church workers and evening meetings for the general public to which the Jews are invited. He has provided an abundance of literature on how to win the Jews to Christ. Any church may begin Jewish evangelistic work in a definite way by writing to Rev. Jacob Gartenhaus for a package of literature.

CHANGING CONDITIONS DEMAND NEW METHODS

This new age in which we live with its good roads, its automobiles, its radios, and its social changes has given to us the need for a new front to our mission work as well as a new set of mission problems.

Take the radio, for instance, and we are offered a new means of publicity. Our State Mission Boards cooperating with our Southwide agencies could not spend money to better missionary advantage than by securing in every state regular hours each week over some central and powerful station for broadcasting mission work and general denominational information.

The Reformed Latter Day Saints—a branch of the Mormon Church—owns a powerful broadcasting station at Independence, Mo. Unity, another cult, owns a strong station just out of Kansas City, Mo. These organizations depend largely upon the broadcasting stations they own to disseminate their doctrines. The collections taken over radio support their broadcasting programs. They are getting a hearing for their cults that could be gotten in no other way.

Baptists should have long ago entered this field. They should have secured, when stations could have been bought, a centrally located broadcasting station from which they could have reached with their message the whole South. Now, since it would be difficult if not impossible to secure a station of their own, Baptists should provide in every State a broadcasting hour and

during that hour flood the land with the Gospel as they believe it, and also tell their own people what the denomination is doing in every field of endeavor at home and abroad. Baptists should avail themselves of every device this new age possesses for making Christ known to men. Let us step up to the front line in this day of world-changing methods.

CHARLES H. SPURGEON: THE MIGHTY MAN OF POWER

By H. H. Smith

There are so many remarkable answers to prayer in the life of Charles H. Spurgeon that Russell Conwell gave this title to one of the chapters of his biography of this great preacher: "God Heard Him." Dr. Conwell says no one can study carefully the life of Spurgeon as a prayerful Christian and not come to the deliberate conclusion that God does hear and directly answer prayer. So much did prayer mean to Spurgeon that he says he "never worried about anything beyond the time when he could secure the opportunity to turn aside to prayer."

At a Conference held in 1890, Spurgeon gave this personal testimony: "After a period of continued pain, with little sleep, I sat up, as best I could, one morning in my bed in an agony of pain, and I cried to the Lord for deliverance. I believed fully that He could deliver me then and there, and I pleaded my sonship and his Fatherhood. I went to the length of pleading that He was my Father, and I said, 'If it were my child that suffered so, I would not let him suffer any longer if I could help him. Thou can't help me and by thy Fatherly love I plead with Thee to give me rest.' I felt that I could add, 'Nevertheless, not as I will, but as Thou wilt. . . . I shall never forget my success in my appeal. In real earnest I believed God to be my Father, threw myself upon Him, and within a few moments I dropped back upon my pillow, the pain subsided, and very soon I slept most peacefully.'"

There were many remarkable cases of conversion in answer to Spurgeon's prayers. One case occurred in 1887, when he was urgently requested to pray for the conversion of a man in Australia. The man was converted, and it was afterward found out that at the very hour Mr. Spurgeon was praying for his conversion, the unconverted man felt a deep sense of responsibility to God, and was so overcome with emotion that he left his work, went home, and prayed until he received peace.

On another occasion a mother came to Mr. Spurgeon and related how distressed she was for her son who had enlisted in the French Army. She feared that in his surroundings he would be influenced by bad companions and lose all concern for spiritual matters. "Mr. Spurgeon promised to pray for him, but the mother would not let him go unless he would kneel right then and there and pray with her for her son's welfare. She has since stated that it was at half-past four in the afternoon that the prayer was offered; and he afterwards said that at precisely that hour he was standing in the camp, and that a strange impression ran through his body filling him with a sense of dismay and terror as though in the presence of actual death. The Army was not engaged in any conflict and there was no apparent evidence of any near engagement. His emotions were so great that his face turned pale, which attracted the attention of his comrades, who commented with excitement upon his fainting condition. He went to his tent and there alone called upon God for forgiveness and help. By the very next mail that left the camp, he wrote to his mother stating the circumstances and asking her to pray for him, and at the same time strangely suggesting that he wished she would write to Mr. Spurgeon and ask him to pray for him."

There is but one explanation of these and many similar incidents in the life of that prince of preachers: God heard—and answered. Ashland, Va.

Editorials

MASS IMPACT OR LEAVENING THE MASS

Our generation is obsessed with the idea that the religion of Jesus must be embodied in a great organized unit, or it is ineffective and possibly doomed to extinction. We know of no idea about religion that is further from the truth, or more fraught with danger to the cause of Christ. Megalomania, or a craze for bigness, has taken possession of the so-called Christian world. We are in danger of abandoning the New Testament conception of the religion of Jesus, to adopt that of Alexander the Great, and Julius Caesar and Napoleon Buonaparte.

Not that this present day demand for one great organization to embody and represent Christianity and do its work is new to the world, for it has been the Roman Catholic conception of the kingdom of God for more than a thousand years. But it was never gotten from the New Testament, is a perversion and nullification of the whole New Testament teaching about the church and a contradiction of all that Baptists have always stood for.

Of course many of those who argue for a "united church" are unconscious of the end to which this logically leads. They would deny that they are on the same grounds with Roman Catholics, or that they propose to use the same weapons as Romanists for the bringing in of the Kingdom of God and the establishment of righteousness among men. But it is our conviction that this road leads nowhere but to Rome. The Bible teaches the desirability and necessity of unity, but it nowhere represents this unity as embodied in an outward visible organization, but the unity of the spirit in the bond of peace. Paul did not say there ought to be one body, but there is one body, and that a time when outward organization of various Christian congregations into one body was not known and had never been heard of. All genuine Christians are members of the body of Christ, though they may never have seen or heard of one another, and may belong to organizations as far separated in belief as a local Baptist church or the Roman Catholic church.

What is the purpose of getting all these diverse so-called churches into one great visible body or organization? Is it to show that we are all one. But that is not true. We are not one in belief and these various organizations include many people who are not in the kingdom of God and are not members of the body of Christ. Why seek to have an organization which would misrepresent the facts and pervert the truth? These diverse and antagonistic elements cannot be combined to make one body. Beside, the body of Christ is not a visible body, for some of the members are in heaven, and some of them have probably not gotten into any "church."

But the reason given for seeking a union of all churches is generally given as a desire that we may make a mass impact on the world, that our testimony would be more effective and our mass attack on the evils of the world would make all these evils crumble to dust and disappear like a morning cloud. It might be sufficient to say that if the disappearance of evil were to be accomplished by unified effort, then Roman Catholic countries ought to be moral paradises. But the contrary is true. It is in these very countries that moral standards are at their lowest, corruption is rife in home life and in political life. The thing just doesn't work. Indeed it works the other way.

But a graver reason, if possible exists for repudiation of this "mass attack." It is in utter disregard of the New Testament teaching about the nature of the Kingdom of God, and of the weapons to be used for its advancement. Jesus stood before Pilate charged with being a king. He said he was. But he said "My kingdom is not of this world, else would my servants fight." That sort of kingdom puzzled Pilate. It puzzled

the Jews also. And it seems to puzzle the one great union brethren, who are trying to get all the denominations into one big corral. Jesus said there would be "one flock," but he didn't say there would be one fold. He said, "Other sheep I have which are not of this fold." He said "The kingdom of God cometh not with observation; it is within you." There are some people who are still looking around for it on the outside. It is not that kind of kingdom.

The people who hope to suppress iniquity and advance righteousness by large mass formation of bulky bodies are depending on the wrong kind of weapons to promote the kingdom of God. The world is not to be terrified or bulldozed into doing right. That is certainly not God's method. Jesus said in speaking to Pilate of his kingdom, "For this cause was I born and to this end came I into the world to bear witness to the truth, and they that are of the truth hear my voice." The appeal is to reason and conscience and not to the sense of fear. All this talk about saving the world from sin by getting all the churches to unite is utterly at variance with the spirit and teaching of the New Testament. The weapons of our warfare are not carnal, but mighty before God to the casting down of strongholds. The kingdom of God is like leaven which a woman took and hid in three measures of meal.

—BR—

A NATION OF NUMSKULLS

—O—

Are we coming to be a nation of numskulls? Maybe some cynically disposed person might say we have always been so. Many years ago it was said that a U. S. Senator was asked what he thought of a certain measure before Congress. His reply was, "Think? Think? Nobody in the Senate thinks. We leave that to Gorman." Gorman was at that time Senator from Maryland.

We seem to be passing now through a period of intellectual paralysis in regard to national issues, and perhaps also local and international questions. We are impressed to this opinion by the tenor of most speeches of candidates for Congress whose plea for re-election is that they "have supported the President." If there is one who claims to have had an original thought or suggested an original plan, we do not remember to have heard him. They have all "supported the President."

This is not written with any purpose to criticize the President's policies, nor to suggest that men are culpable for supporting him. Those are matters about which we need not now speak. But what we are saying is that men whose only claim to office, or whose only justification is their support of somebody else have about as much claim on public office as a trailer has to be an automobile.

The right to think is not only Americanism; it is as inherent and universal as freedom of conscience. Indeed they are hardly to be separated. There are people aplenty who are afraid to think, for fear they might differ with somebody and bring them into conflict with the powers that be. This intellectual paralysis is getting to be almost world-wide. Men do not dare to think out loud in Germany, or Austria, or Italy. In Russia it is a slogan of the Soviets that "people believe what they are told, and we propose to tell them."

And we are dangerously near a similar situation in this country. To be sure nobody wants to rock the boat when we are in rough water. And due consideration should be given to leadership, and due respect to authority. But there are no infallible leaders. That has been amply demonstrated. And when we are afraid to think, or too lazy to think, the ship of state is like "a painted ship upon a painted ocean."

The hope of civilization is in the thinking of the masses of the people. And when they go to the polls like sheep and vote as the leaders tell them, we are on the road to oblivion.

Dr. G. W. Paschal writing in the Biblical Recorder of North Carolina, after referring to editorials in The Baptist Record and the Alabama Baptist on the propriety of a department for social research under the direction of the Southern Baptist Convention, says in part:

"My own view is that there is no justification for any such board with added expense among Southern Baptists. Local social work should be a part of the program of every church of every denomination in the land. Just now and for several years past every church has had much more of such work right at its doors than it could do. Social work is also the obligation of every one who professes the name of Christ, and it is a poor church and a poor preacher which fails to teach this essential Christian truth.

"What need, however, is there of a board to make research about these things? We already know that we have the race problem. We know that we have the problem of capital and labor. We know that we have the unemployed. We know that social diseases are common among certain elements of our population.

"What board of deacons and church is not dealing with the problem of relief?

"Does any sensible man think that any board that the Southern Baptist Convention could provide, could find the cause and suggest the remedies for these great evils? If we had a board of never so learned men and women they could add little to the many suggestions already being made in hundreds of periodicals on these matters. No definite and permanent conclusions can be reached on many of them because conditions are constantly changing.

"Furthermore, there are numerous agencies already engaged in just such research in social matters. In one column of a current periodical I find notice of eleven such agencies. They enlist the services of some of the ablest scholars and trained investigators. There are also many of our universities which maintain departments of sociology devoted to just this kind of research. Does any one think that a board provided by our Convention could do work in any way comparable to what these numerous boards, agencies and educational institutions are doing?"

—BR—

Pastor Ray Allen has increasing joy in his work at Eudora in DeSoto County. Recently he had Rev. O. C. Cooper with him in a meeting. The church was strengthened, congregations increased to the end under good preaching. Seven were converted and one added by letter.

"Youth and the Homes of Tomorrow," is a book which we began reading with some misgivings, fearing an aggregation of platitudes and commonplaces. But we were happily disappointed. It was written by Edwin T. Dahberg, a pastor with actual experience in dealing with young people who brought him their problems and asked his help. He passes on to others his ideas on marriage and the home. Young people need it. And if they will not buy it others might buy it and make a business of lending it. It will mightily help those who are willing to listen to sensible talk on the subject. It is published by The Judson Press, and can be had of The Baptist Book Store. Price \$1.00.

Dr. B. H. Lovelace in speaking Sunday at Clinton about the need of a nationwide revival called attention to the prevalent ungodliness, which finds expression in some of the government programs. He referred to an article in a recent issue of a popular magazine describing the home colony project. This project called for the building a dance hall, but forbids the erection of a church on government owned property. Someone else calls attention to the recent nationwide movement to honor the president by promoting dances from coast to coast to provide funds for building a children's hospital. These things "should summon our people to prayer for the outpouring of the Spirit of God on His people that they may bear faithful testimony to His righteousness. Our nation is in need of several Elijahs and John the Baptists."

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

We need the following 1933 associational minutes in order to complete our files:

Benton County
Clay County
Coldwater
Columbus
Greene County
Itawamba County
Kemper County
Lafayette County
Lee County
Montgomery County
Mt. Pisgah
Neshoba County
Noxubee County
Oktibbeha Association
Perry County
Prentiss County
Pearl Valley
Rankin County
Tippah County
Wayne County
Yazoo County

It is very important that we have these minutes in order to get out our associational material, and also to get up a list of dates and places of meeting of the associations. We shall appreciate it very much if someone will furnish us with a copy of the minutes, or if no minutes were printed give us the date and place of meeting of the association.

RECEIPTS FOR STATE DEBTS

Since the last list was published two weeks ago, the following amounts have been contributed:

Grenada First Church, Grenada Co.	\$100.00
J. H. Oliver, Grenada First Church	50.00
J. T. Keeton, Grenada First Church	5.00
J. H. Hooks, Grenada First Church	10.00
Mrs. W. F. Martin, Grenada First Church	10.00
Making a total of	\$175.00

In addition to this, a large number from the the Grenada First Church took pledge cards to fill out to be mailed in later. Furthermore, the President of the Missionary Society is taking the matter up with the Societies, and we are expecting a liberal contribution from the women of the Societies. Grenada Church is also regular in its contributions to the Cooperative Program. In fact, the denominational causes are considered by the church as prior obligations. A check comes from this church for denominational work whether there are sufficient funds for local expenses or not. This being true, when the Treasurer made his report on the first of this year he reported everything paid with no indebtedness on the church. Some of the best members of the church were out of the city, who in all probability will make generous donations later. We shall not be surprised if by the end of the year the contributions from this church for State Debts amount to \$500.00.

In addition to these contributions from Grenada Church, we have the following:

West Point First Church, Clay Co.	\$ 25.00
Tunica Church, Riverside Association	2.00
J. F. Carter, Newton	5.00
Smithville Church, Monroe County	1.00
Washington Church, Greene County	11.00
C. F. Anglin, French Camp Church	5.00
Kenneth Price, McComb First Church	12.00
Charles Gunter, Jackson	1.75
Columbus First Church, Columbus Ass'n.	22.12
Canton First Church, Madison Co.	13.87
Harmony Church, Clarke County	2.00
A. A. Graham, Blue Mountain	5.00
Pass Christian Church, Harrison Co.	1.00

Dudley H. White, West Point 1st Church. 100.00
Other members of his family have already subscribed for this amount.
Dudley is the youngest of the J. M. White family. He has just finished his school work and is an architect.
Rev. C. O. Estes, for Springfield Church. 40.25
This makes \$120.25 which Brother Estes has donated to the Debt Campaign in person.

In publishing the last list of \$100.00 contributors, the name of Dr. Lawrence T. Lowrey was by oversight omitted. His was a cash donation of \$100.00.

—BR—

In the revival meeting at Star the invitation to membership was given only once and two were received. Dr. W. A. Hewitt assisted Pastor Wayne Alliston.

A doctor writing in a popular weekly says, Whenever a patient says, "I never closed my eyes in sleep all night," I know the truth has been tampered with.

Rev. W. M. Fore of Pritchard, Ala., while on his vacation came by Baptist headquarters, accompanied by his wife and son. He is a Mississippian who ought to be brought back. He has done good work wherever he has gone.

At Lake Rev. J. E. Wills will preach in a revival meeting beginning Sunday. Brother W. B. Phipps is also supplying here for Dr. Kitchings who is spending the summer in the University of Maryland.

Some Episcopalians are now wanting an archbishop in this country. And so the march toward Rome gets under way. And haven't we noticed the disposition to speak of the "present administration," as referring to the presidency of the Southern Baptist Convention.

Brother W. B. Phipps who is supplying for Pastor A. A. Kitchings at Shady Grove in Copiah County, has just concluded a great meeting with these people. There were 52 additions to the church of whom over thirty came by baptism. Whole families were converted. Old sores were healed. Eight Methodists, grown people, came for baptism.

The Executive Committee of the Southern Baptist Convention reports total receipts in July for Southwide objects of \$65,220.94, of which \$29,036.87 were designated to special objects. Included in the total were \$13,916.50 by the Hundred Thousand Club. Mississippi gave \$1,610.14 to the cooperative program and \$1,133.89 to special objects.

Dumping fire arms, taken from criminals, into the ocean, as was done recently in New York, brings up the old test for sanity applied to patients in an asylum. They are said to be put into a deep vat into which the water pours through a hydrant. If they simply jump up and down without cutting off the water, they are pronounced hopelessly insane. Why not stop the thing at its source.

PASTORAL CHANGES: G. W. Duncan has offered his resignation to Roanoke Church, Kansas City; H. H. Buzbee goes from Holt to West Side Church, Phoenix City, Ala.; J. W. Ware goes from Loneke to Rule, Texas; Dr. Alfred Carpenter becomes pastor at Blytheville, Ark., in September; T. R. Coleman becomes pastor at Ginter Park Church, Richmond.

Senator Thomas P. Gore, Democrat, from Oklahoma, on the day Congress closed, issued the following warning: "In ancient Greece Pericles inaugurated the feeding of the people out of the public treasury. A hundred years later Plato found that he had so completely debauched the Athenians that they were reduced to pauperism. Instead of working, they hung around the market place gossiping, and their characters were so weakened that the state was forced to hire barbarians to defend it from invasion. A paternalistic government is bound to destroy the self-reliance and self-respect of the people. When those attributes go, everything goes. Those are the virtues which have made our country great and those virtues alone will keep us great."

More than a million people have signed the "Pledge of Decency" not to attend any movies which offend good morals.

Georgetown College in Kentucky recently conferred the degree of LL.D. on Dr. J. W. Provine of Mississippi College. Honor to whom honor is due.

Rev. S. A. Murphy of Valence St. Church, New Orleans, is this week assisting Pastor Davis in a meeting at Beulah Church (Brownsville), Hinds County.

We bow our heads in shame at the report of 424 homicides in Mississippi in 1933. In the city of London with about four times our population, there were 21 homicides.

Dr. Jno. McNeill, president of the Baptist World Alliance, has had no recurrence of the heart attack which he suffered in May and is expecting to resume his work at McMaster University in September.

Unrighteous mammon! No one can wonder at the name when millions of money were used to defeat prohibition and now the moving picture producers have raised \$2,000,000 to fight the censorship of their pictures.

The revival meeting began at Skene Baptist Church Sunday, August 5th, with the pastor, the Rev. E. A. Bateman, doing the preaching. There was a large crowd both Sunday morning and Sunday evening. There will be another revival in October with a visiting preacher from Texas doing the preaching. Please pray for these two meetings.—Member.

"Something Happened" is a new book from two missionaries of the China Inland Mission, Mildred Cable and Francesca French. They know how to write most intriguingly and interestingly. They have a freedom and vivacity which catches the reader at the beginning and holds him to the end of the book. But they haven't simply an attractive style. They have something to tell, something that comes from their own personal experience and appeals to the heart and faith of Christian people. They went forth at the clear call of God to serve far in Western China, among many people untouched by previous missionary efforts. And the Lord was with them bearing witness in awakened faith and changed lives. The title of the book, Something Happened, is their testimony to the fact of the presence and working of God, for things happened which He alone could do in answer to the prayer and venturing faith of His servants. It is good to follow the trail of light through these dark places. Into lands little known among occidentals they carried the torch of grace and truth. The book begins with the girlhood of three who were prepared for their tasks and went forth at the call of God, returning years later to their homes in England to rehearse what the Lord has done through them. You will enjoy reading the story. It is published by Frederick A. Stokes Co. You can get it from The Baptist Book Store.

—BR—

After Jessie had been to boarding school a few weeks, she began signing her letters home "Jessica." Facetious Thomas, her brother, wrote in reply:

"Dear Jessica—Dadica and Momica have gone to visit Aunt Lizzica. Uncle Samica is buying a new machinica, but he doesn't know whether to get a Fordica or Chevica. The old cowica had a calfica and I was going to call her Nellica, but I changed it to Jimica. Your brother, Tomica."—Baptist Observer.

—BR—

W. M. U. DEPARTMENT

—O—

(Continued from page 8)

his work still lives in the church established by himself and in his splendid daughter. She had been a great inspiration to us ever since she has been a member of our school family, and will be greatly missed. She will work with the women and children in her home church.

(Continued next week)

THE GOSPEL FOR TODAY

Address Before the Baptist World Congress

Berlin, August 9, 1934

By M. E. Dodd, President, S. B. C.

The world is sick. Every patient needs three things: (1) a careful diagnosis, (2) an intelligent prescription, and (3) an industrious application. We have had a superabundance of diagnosticians. Everybody is telling us what is the matter with the world. A few are saying what should be done. Still fewer are doing anything.

THE DIAGNOSIS

Our world today is a bewildered world. It is a world of chaos and confusion. It is a world of appalling problems. It is a world of kaleidoscopic changes. Vast changes occur over night. No one knows what a day will bring forth. There are revolutions, upheavals, changes, in governments, changes in economic systems, in educational and religious orders.

The world today is beset with all sorts of strange contradictions. We thought it was being made safe for democracy and we wake up to discover that we have dictators instead. We went forth to a World War to end war and we have more talk about war and more preparation for war than ever before. We purchased securities and they turned out to be insecurities. We disposed of the absolute monarchies and the divine right of kings and we have set up in their places rigid nationalisms and assume the same authority over the consciences and souls of men. Political tyrants have been deposed only to discover ourselves under the tyranny of commercial autocrats.

All of these changes, all of this surging, seething, rolling, restlessness is but the birth pangs of a new world order. The old is dead. The new is not yet born. It is a world in travail waiting for the manifestation of the sons of God. It is a world on the march, but the question is, "Whither bound?" Can this chaos and confusion be transformed into a symphony of world music to the praise of God and for the good of men?

MANY PANACEAS PROPOSED

There are many voices crying above the din and confusion asking for recognition and claiming to have the remedy. Some of these voices are Nationalism, Bolshevism, Industrialism, Socialism. But their appeals and proposals are geographical, sectional, racial, class. They are therefore inadequate and incompetent to meet the problems of the world. No remedy is adequate which does not have a universal significance and application.

But there is one other voice, Communism, which does claim universal implications. It claims to transcend all boundary lines. Communism asks for nothing less than world dominion, even the dethronement, if not the annihilation, of God and the overthrow of all existing order.

Communism, therefore, stands as the one supreme challenge to Christianity. This giant stalks the valley hurling defiance at Israel's God and God's Israel. And make no mistake about it, as Stanley Jones says: "We Christians must provide a substitute for Communism or succumb to it."

To personify the situation: there are two Jews who challenge the world's attention and ask the world to follow them. One of them is Carl Marx, Communist; the other is Jesus, the Christ. But they are going in opposite directions. Communism is motivated by selfish ends, Christianity by benevolent purpose. Communism says, "What is thine is mine. I will take it." Christianity says, "What is mine is thine. You may have it as you need it." Communism is propagated by the power of hate; Christianity through the spirit of love. Communism is material; Christianity is spiritual. Communism tears down; Christianity builds up. Communism starts and ends with temporalities; Christianity deals with the eternal.

Basil Matthew says:

"The true communist like the true Christian

must in the very degree of his passion for and belief in his faith and its power to save mankind, do all that he can to achieve for his way of life, worldwide rule over the whole human race."

Communism or Christianity? Carl Marx or Jesus Christ? Which? As Secretary Wallace of President Roosevelt's Cabinet says, "Neither socialism nor communism meets the realities of human nature as I sense them. Both of them have emotional dryness, a dogmatic thinness which repels me. They deal in the dry leaves of the economic man. And I crave, in addition, the flesh and blood and spirit of the religious and artistic man."

Christianity does all the good that Communism claims for itself and then has the necessary plus of taking up just where Communism quits—at the spiritual interests of man.

If from our viewpoint then as Christians, Communism, the supreme challenger of Christianity, does not meet all the needs of humanity, what is the remedy for this stricken, suffering world?

THE REMEDY

Having diagnosed the case of the world today and having disposed of all other claimants, what do we propose as Christians? What is our answer to the cry of the hungry heart of humanity as expressed by a Madras, India, poet:

"Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;

"Weary of men in sections cleft,
Hindu life of love bereft;
Women debased, no more a queen
Nor knowing what she once hath been;

"Weary of babbling about birth,
And of the mockery men call mirth;
Weary of the life not understood,
A Babel, not a brotherhood;

"Weary of Kali Yuga years,
Freighted with chaos, darkness, fears,
Life is an ill, the world is wide,
And we are weary; who shall guide?"

Our answer is recorded in the Scriptures of the Old and New Testaments. Let us take two examples:

Let us go back to the prophet Habakkuk. He looked out upon the world of his day and saw political corruption where bribery and false judgment prevailed; he saw economic injustice, in which men fattened by profiteering; he saw social iniquity through lust and drink; he saw personal impurity and domestic infelicity; and he saw religious inadequacy in idolatry and ritualism. What was his proposal? Not a new philosophy, not a new science, not a new economic system, not a new educational order; but, "Revive thy work, O God, in the midst of the years remember mercy." He cried to God for a revival of spiritual religion as the only adequate force by which men might be lifted out of their murk and mire, and set in the highway of peace.

Let us come to the New Testament. I believe we can find the remedy for the world's woes in the gospel according to Hebrews.

In this gospel according to Hebrews, there is recognition of the need for a varied presentation of God's way according to the time and place of the people. In the former times God spoke through the voice of prophets. In later ages he spoke by His written word. In these last days He has spoken in His Son.

God's remedy is always adapted to the condition of the patient at the time the application is to be made. And yet it is the same remedy always. Water takes the form of the vessel in which it is placed. But it is the water and not the vessel that slakes thirst and saves life.

Hebrews climaxes with the grand statement, "Jesus Christ, the same yesterday, and today and forever." And He is that water of life. This is the one universal drink. Peoples may have

their national drinks, Russian vodka, Mexican pulque, German beer, Scotch gin, French wine, American liquor, etc., but water is common to all, sufficient for all, best for all.

This same Jesus is also the light of the world which points the way for men to walk. Light at different periods or places may come from a tallow candle, an oil lamp or an incandescent electric bulb but all of these gather their light from one central source, which is the sun. Whatever the light be by which men walk in a given period, He who is the light of the world is the source of all their light, and He lighteth every man that cometh into the world.

This gospel is not a gospel of a system or order but of a living Person. It presents Christ to the distraught, distressed, dispersed peoples as able to strengthen their courage, brighten their hope, illumine their faith and warm their hearts. For all their needs they are called upon to get a new view of Christ, a new knowledge of Christ, and a new grip on Christ.

Christianity is Christ, a living, breathing, throbbing, thrilling, pulsating personality.

A brilliant American journalist said the other day that Hitler and Mussolini are not only the embodiment of their regime, but they are the regime. So Christ is not simply the embodiment of Christianity; Christ is Christianity, and Christianity should be Christ. Much, however, of the world's Christianity may need Christianizing.

Now this gospel is news—good news. It is not theory, not an idea, not a method of men, but news from God. Someone has said it was a bad day for Christianity when it got out of the news columns and into the editorial columns. The gospel is not views but news. It is a bad time for the world when we cease telling the good news and begin explaining personal views.

Now, what are the constituent elements of this gospel we offer to the world as a health giving potion for the healing of humanity's hurt?

1. It is good news of a personal God who knows and loves and cares and is available and is able.
2. It is good news of a divine Saviour who redeems, who regenerates, who restores.
3. It is good news of a universal Brotherhood which will fill the world with righteousness and peace.

The divine description of the good news is that Christ died for our sins, that He was buried and that He rose again. It tells of a personal God and Father; of a living Saviour and Friend; of an ever-present Spirit and Comforter, and of a real brotherhood and fellowship. And all of these are revealed and realized in one Person. We see God in Christ, the Messiah, Emmanuel, God with us. We see the Redeemer in Him who was called Jesus, because He would save His people from sin. We see brotherhood in the Lord, the Elder Brother, in whom all are one. So He is the Lord, Jesus, Christ, our all-sufficiency in all things. Thus the gospel for today is the revelation of a personal God, the revelation of a personal Saviour and the revelation of a personal brotherhood.

Let us look at these a bit more in detail:

A PERSONAL GOD

1. The revelation of God in Christ. Men need the revelation of a personal God who loves, who cares, who is available and who is able. Without this they lose their way. If the world would see such a God let it look to Christ. What does God look like? How does God live? How does God labor? How does God think? What does God talk about? Look to Christ and find God in Him. Nature reveals the power of God and makes men afraid. The Bible's moral law unveils the austere holiness of God and makes men unwilling to appear in His presence. But Christ reveals God's mercy and God's grace and God's goodness. Men wish to banish God from their thoughts and they have distorted conceptions of God because they have never seen God in Christ. The Voltaires, the Ingersolls, the Carl Marxes, the Lenins of the world probably never

would have assumed the attitudes toward God they did if somebody had told them the good news of God in Christ. Scientists who have found God in Christ feel differently toward God from those to whom this experience has never come. Instead of the discoveries which scientists make, when their microscopes peer into the secrets of nature or their telescopes sweep the heavens, weakening their faith in God, this fuller knowledge increases admiration and wonder at the glory and majesty of God.

If, to believing David, the heavens declared the glory of God, how much more should their widened horizons speak to our age of the surpassing splendor of God.

Oh! what a God is this whom the heavens of modern science declare to be glorious above all power to imagine or think! And what an inspiration to know that this cosmic God loves me, cares for me and is available to me, and is able and willing to do for me whatever I need. If the submerged masses and the underprivileged classes, and the hordes of untouchables throughout the world could only become possessed of this vision and knowledge and experience of God, what lifting power it would be!

Man without this faith, without this God, is a ship without a rudder, a star without a course, a vagrant comet, orphaned in the universe, a weltering chaos of despair, lost! lost! lost!

For a man to say there is no God, is not only to declare himself a fool, but is to declare himself God. When he says there is no God he makes of himself the very God whose existence he denies. For a man to say there is no God means that he has been in every place in the universe for if there is a single place where he has not been God might be there. For him to say there is no God is to claim that he knows all things for if there should be one thing he does not know then that thing might be God. For him to say there is no God is to claim all power, for if there is someone or something that has more power than he that might be God. So, if he has been in all places, that is omnipresence; if he has all power that is omnipotence; if he knows all things that is omniscience; and this is God.

(Continued on page 11)

Am in a meeting of days with the church at Lucedale, Miss., Rev. G. S. Jenkins pastor. Find him to be a good pastor. Has a good church and the meeting starts off well. Have closed meetings in the following places this summer: State Line with M. S. Varnado, here we had a real revival. No one among the brethren is harder at work than this good man of God. From there to Magee, Miss., with brother Ferrell and Joe Canzoneri. Ferrell is doing a fine work there and Joe did as he only can in leading the singing. Good meeting, fine fellowship. From there to Hepzibah with Rev. Tom Dale of Collins as pastor. Thank God for men of the Tom Dale kind. Good meeting here, the Lord put to route many "No Hellites." Buccatunna, Miss., with Rev. D. C. Mason as pastor. The pastor was sick and could not attend the services. Had a great meeting. Then to Dentville with Elder J. W. Gray of Jackson. Had a good week with brother Gray and his saints. At Macedonia in Lincoln County with my brother in the flesh. P. B. Greene as pastor and M. S. Varnado as song leader. We had one of the greatest meetings that I have ever been in. After meetings at Money in Leflore County and Mt. Zion in Wayne and Bethany with brethren Herndon at Prentiss and Pearlhaven, I am to do the preaching at my own church at Waynesboro, Miss. At the close of that meeting we will begin a new house of worship. Have over \$3,000.00 in cash to start on. We will build on the pay-as-you-go plan. Never will I lead another church in debt. I think we have the best Baptist Record we have ever had. If the editor can keep this gate we will have to hustle as pastors to get our work on a par with his. I covet the prayers of the brethren.—W. A. "Slick" Greene, Waynesboro.

SIMPLE PRINCIPLES

The editor of the Christian Index in a special Baptist World Alliance Edition has the following to say about elemental Baptist principles. Others might state them slightly differently, but this is a good statement, and we gladly pass it on to our readers.—Ed.

A thousand copies of this issue is aboard the Europa, addressed to the Editor in Berlin. Before the opening of the Congress, one thousand copies of this number will be distributed among the messengers present. For the perusal of all, we quote here the principles accepted, in the main, by the General Baptists of the world:

Absolute lordship in the faith and life and labors of Christians belongs to Jesus Christ and to Him alone.

The Bible, and the Bible alone, is the sole rule and guide of faith and life and labor in Christ.

A direct and personal approach to God is the inalienable right of every soul.

Salvation is altogether by grace through faith and the direct operation of the Spirit of God.

The rights and privileges of baptism and the Supper belong to regenerate believers only.

Christians differ in gifts, in powers, and in places of service, but are equal in rank and privilege and the hope of eternal reward.

Christ only is the King and Lord of all, and every man is brother, and only a brother, to every other man.

The Holy Spirit, and He alone, is the vice-regent of Christ on earth and the God-appointed teacher and ruler of Christians.

The Church is a body of baptized (not raptized) believers, recognizing Christ only as Lord and Lawgiver, and voluntarily associating themselves together in brotherly love and in co-operative service and striving continually to know and to carry out the will of God.

The ordinances of baptism and the Supper are symbolic and not saving ordinances; they are Church ordinances and not Christian ordinances, being set within the Churches, not without them; and they are to be observed by the Churches until Christ comes again.

The Gospel of Christ, made effective in men's hearts by the Holy Spirit, is the only means of bringing the world to God.

The whole Gospel belongs to the whole world, and the chief obligation of every Christian is to carry this Gospel to every creature.

Churches, being independent and self-governing bodies, under the laws of Christ, may send out and support missionaries separately or in cooperation with other churches, as they may choose.

Complete religious liberty is the inalienable right of every human soul; and the functions of Church and State must be kept separate in order to properly safeguard this inalienable right.

Pastor N. B. Saucier had brother L. D. Posey with him a meeting last week at Sarepta church in Franklin County. There were 13 additions to the church, eleven by baptism. The week before Bro. W. R. Storie of Duck Hill was with him in a meeting at Arlington church, Lincoln County. There were 32 additions to the church, 24 of them by baptism.

PASTORAL CHANGES: I. R. Davis, Stanberry, Mo., goes into evangelistic work; A. L. Teaf goes from Booker to Alamo, Texas; J. H. Ivy goes from West Point, Ga., to Troy, Ala.; A. C. Rudboff from Perryville, Mo., to Piggott, Ark.; W. H. Rich moves to Elberton from Waycross, Ga.; C. H. Franks of Rector, Ark., goes to Hayti, Mo.; J. W. Ware goes from Loneoke to Rule, Texas; Evangelist W. Y. Pond becomes pastor at Breckenridge, Texas; R. L. Randolph succeeds T. S. Guy at Franklin Street Church, Lynchburg; O. E. Bryan, Jr., becomes pastor of West View church, Murfreesboro, Tenn.; J. A. Pennington goes to Portland Ave., Oklahoma, City; E. D. Owen from Cape Girardeau to Mobely, Mo.

AN APOSTLE TO THE UNDERPRIVILEGED

Professor A. E. Tibbs,
Baptist Bible Institute, New Orleans, Louisiana

Two years ago, at one of our prayer services, the director of our B. T. U. came to me and said that a man wanted to see me about joining the church. He was unimposing enough, and I thoughtlessly, under the aegis of caution, considered him as just another flash in the pan of mission work. He had come from one of the toughest sections of New Orleans—that tubercular spot on the body of the city known as the Devil's Elbow. And he had lived there for twenty-five years.

A Real Conversion

But Francis Herbert was genuinely converted. He came up through the environment of false spiritual organizations, seeking the light of truth as water seeks its level; or rather, to change the figure, he was catapulted over all obstacles by the great power of God's love, as an autumn leaf is driven through dark alleys by the wind until it lights at length in the sunshine of the open spaces.

A Large Mission Born

As a result of this quiet conversion—quite only as goes the pleasure surfeited world—one of the largest missions of the city was born, and it is now past its second year. If you would see with your own eyes, come with me to a section where smugglers and dopers, like beetling vermin, dig into squalid blind-closed quarters to evade decent society—where spiritualist churches, strange hybrids of superstitious Catholicism and Negro voodooism, hold services in the dark with a combined white and black constituency, all expectant with saucer-eyes and startled hearts for the moment when they will be stripped to the waist and anointed with oil to the sonorous incantations of a black-skin sycophant—and you will behold the power of God working through one little man to bring about a new urban order, the kingdom of God on the earth of a congested and terribly wicked city.

ONE HUNDRED THOUSAND CLUB

W. W. Hamilton, New Orleans, Louisiana

The Baptist Bible Institute has been able to reduce its bonded indebtedness by \$20,500.00. This has been accomplished with the funds from the Hundred Thousand Club, and from other funds given to B. B. I. for this purpose.

The receipts from the Hundred Thousand Club have been as follows: 1933, June \$6.86, July \$30.78, August \$77.17, September \$332.61, October \$814.91, November \$1,179.96, December \$1,166.98. Then in 1934, January \$855.53, February \$1,104.27, March \$1,230.22, April \$1,605.50, May \$1,932.93, and June \$1,369.06, a total of \$11,706.58. The bonded indebtedness of B. B. I. has now been reduced to \$179,500.00. This does not include the second mortgage of \$73,900.00.

Dr. B. H. Lovelace is this week with Pastor S. S. Perry in a meeting near Hattiesburg.

Miss Addie Cox, one of the best missionaries, is back from China on furlough, and will spend it among her people in Alabama.

One precinct in Lincoln County, Heuck's Retreat, was 100 per cent dry in the recent hard liquor poll.

The National Baptist Convention (colored) meets in Oklahoma City for one week beginning Sept. 5.

Pastor Judson Chastain has just concluded a week's meeting at the Emory Baptist Church in Holmes County. There were eight additions.

Taylorville church is in the midst of a revival, and the power of the Lord is mightily manifested. Dr. R. E. Guy of Jackson, Tennessee, is doing the preaching, and his messages are stirring the hearts of our people. More people are attending the services than have been seen here for a long time. At this writing (Monday morning) seventeen have joined the church, eleven on profession of faith and six by letter. The meeting will run through Friday, July 27th.—S. J. Rhodes.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

OUR PRAYER CALENDAR

10—FRIDAY
For Miss Essie Fuller, educational work, Sao Paulo, Brazil.
A faithful man shall abound with blessings.—Prov. 28:20.

11—SATURDAY
For Rev. and Mrs. R. L. Bausum, boys' work, Kweilin, China.
Holding forth the Word of Life.—Phil. 2:16.

12—SUNDAY
Pray that Christianity may bring peace between China and Japan.
Seek peace and pursue it.—Psa. 34:14.

13—MONDAY
Pray for Mrs. S. E. Stephens, evangelistic work, Tsingtao, China.
Jehovah—forsaketh not His saints.—Psa. 37:28.

14—TUESDAY
For Rev. and Mrs. Z. Paul Freeman, evangelistic work, Concordia, Argentina.
Preach the Word.—II Tim. 4:2.

15—WEDNESDAY
For Rev. and Mrs. M. G. White (on furlough) and Miss Pauline White, evangelistic and educational work, Bahia, Brazil.
God gave us not the spirit of fearfulness but of power and love and discipline.—II Tim. 1:7.

16—THURSDAY
For Rev. and Mrs. Rex Ray, evangelistic work, Wuchow, China.
Let them that love Him be as the sun when he goeth forth in his might.—Judges 5:31.

CAN THE WOMEN HELP PAY THE DEBTS?

After much prayer and consideration I have been able to overcome that which seems to worry all of us "How can I do it?" or "Where can I get an extra dollar each month?" If we will but go to the Lord and talk to Him before we make a decision we would be so much better off. I believe that the "Baptist Hundred Thousand Club Movement" is the best thing that ever happened to Southern Baptists. In our own church and society it has meant much. We have 51 members of the B. H. T. C. movement in our church. Of this number 22 are members of the W. M. S. and 6 are members of the Y. W. A. making a total of 28 out of our missionary union. Our women are giving more for missions at the present time than they have ever given and the money that is being given to the B. H. T. C. is really helping us give more. I want to tell you in a few words just how our women are doing it. Myself for an example, I like to have nice clothes, good cosmetics, my hair nice and wavy like other women, so I made a trade with one of the drug stores to furnish them doughnuts so I can get my drugs and cosmetics cheaper, they were willing and I set out to making doughnuts. Every morning I make about a dozen or two and it has helped me in a great way. I not only have money to pay my pledge to the W. M. S. and the B. H. T. C., but I have all the cosmetics I need and my hair set as often as I desire. Another woman in our society is taking care of one of our lodge halls, and in this way she gets her money for missions and the B. H. T. C. Another one nurses other people's children for her mission money and pledge to the B. H. T. C. movement. I could tell you of others but space will not permit. Our women believe in paying the debts of Southern Baptists even if it takes a real sacrifice to do it. Since our church has gone forth in this great movement, we have been able to stay out

YOUNG PEOPLE'S COLUMN

SOME NOTES FOR YOU!

HOW TO SHINE! has been revised and brings new and helpful suggestions for Sunbeam Counselors. Free copies for counselors can be secured from Box 520, Jackson.

CONGRATULATIONS!

Queen Regents—Sarah Lou Rucker of Ripley and Edna Ruth Rea of Sherman have this week passed off all requirements for the highest step in Girls Auxiliary. They will be presented at the Royal Court of G. A. at Blue Mountain College, Oct. 12-14.

BOYS!

Those who are leading R. A. Chapters will find most helpful—"Guide for the Guide," price 25c, secured from 1111 Comer Building, Birmingham, Ala. Also for new chapters we have for sale in our office (Box 520, Jackson) charters, price 25c.

THE VERY FIRST!

Meridian Y. W. A.'s have organized a city-wide Y. W. A. Having a council composed of presidents and counselors of all Y. W. A.'s. The first meeting of the entire group will be August 23rd. This is a splendid thing and will do much to promote Y. W. A. work. The entire group will meet quarterly. Miss Rosalind Talbert is president.

McCOMB! "Our Y. W. A. girls are planning to attend the House Party almost 100 per cent."

MERIDIAN! "We are hoping to have a school bus full."

CHARLESTON! "Five are planning to come with Mrs. Rice our State W. M. U. President."

REMEMBER — HOUSE PARTY

Y. W. A.
August 18-20

of debt, raise the pastor's salary, send him to the convention and give him \$100 for his expense, besides 5 weeks vacation with pay. It pays to pay the debts. Our women not only help pay the debts, but when others fail they will keep right on until debts are all paid. Our women never quit until the job is finished. We believe in the Baptist Hundred Thousand Club Movement. Let us pray for it and make our motto for the future, "Every woman of the W. M. U. a member of the Baptist Hundred Thousand Club Movement."—Mrs. B. A. Roth, Fla.

This came to our office a few weeks ago but you will be interested in our Girls' School in Bucuresti.

Berzei 29,
Bucuresti II, Roumania.

Dear Friends:

We have just closed the most satisfactory session of the James Memorial School in its history, and we cannot but feel that the girls have gone back to their homes, churches or fields of work with a broader vision and a higher ambition for the work of the Lord. Our last

letter was written after the Christmas holidays, and this one is just before the Orthodox Easter, which is celebrated in Roumania, coming this year just a week later than the Western Easter. Of course, all the regular schools have another session after these holidays, but as we had only a few days at Christmas and no other holidays, we shall not reopen until September.

There were six girls in the graduating class. Last year we had only two and the prospects are that next year there will be twelve. Our commencement exercises took place on the Catholic Easter Sunday morning. Early in the morning, the students from the Seminary, our own girls and a few invited guests met in the library for the Easter pageant. In the subdued morning light, the grey tomb, in the lovely garden of lilies and pink blossoming almonds, was very impressive. The boys and girls who took the parts did them beautifully and reverently. It was in pantomime. One of the students in a clear voice read the Scripture, describing the glorious Resurrection morn. There was not a dry eye in the audience. It was a perfect beginning for Easter day.

Later we went out to the church for our closing exercises. We might say here that the building in which our first church holds its services is a large transformed garage, which the brethren hope to buy and further remodel. It is very commodious and could be made into an attractive church. It is usually crowded at every service. Our girls, dressed in the school-uniform of black sateen with white collars, sat on the platform, with the six graduates in front. It was with almost a motherly pride that we looked at their bright, happy faces. Miss Hester told the audience how the James Memorial came into being, and how the gifts of American sisters made it possible to carry on.

There were songs by our school choir, trained by one of last year's graduates, who has been a teacher this year, helping with the music, interpreting and typing. Each graduate gave a short sketch of the life of some great woman—Ann of Ava, Mary Slessor, Florence Nightingale, Mary Jones, etc., in five-minute talks. Then Dr. Gill delivered the Baccalaureate address on "Christ and Woman." One could see looks of surprise on the faces in the audience as these girls spoke in clear tones with no embarrassment. They had never seen it in this wise. The service closed with prayer by the pastor.

Monday night we had our farewell supper. It is marvelous how a few rolls of tissue paper and blooming flowers transformed the dining room into a banquet hall. Two of the girls with artistic taste painted little bonbon boxes for each place, and made beautifully lettered place cards. The tables looked lovely and yet the decorations were so inexpensive that they could be reproduced in any of the homes represented. The simple menu of potato salad, sandwiches, cake and tea was abundant. But the six girls who were leaving were so overcome, that the tears streamed down their faces and we fear the food had a salty flavor.

I wish all of you who read this could meet these girls: Martha who in addition to her school work, has taught the sewing class, is the daughter of the first Baptist missionary to Oltenia, which is the section of Roumania, nearest the Jugo-Slavia, bordering on the Danube. Her father was imprisoned and suffered much during the war. He died shortly afterwards, but

(Continued on page 5)

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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

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East Mississippi Department

By R. L. BRELAND

"HOUSE OF GOD"

Bethel is a little Baptist church
situated four miles north of Hol-
comb, Grenada County. Rev. W. W.
Simpson of Big Greek, Calhoun
County, is the pastor. The fifth
Sunday in July the writer began
with the pastor a series of serv-
ices which continued until Satur-
day night, however the writer re-
mained only for one Friday night
service.

At the close of the Friday night
service there were six candidates
for baptism and two had been re-
ceived by letter. Night congrega-
tions were good, overrunning the
small house. In the day services
most of the people had other things
to do and places to go, so the con-
gregations were small. On Wed-
nesday the church had a home-
coming day with dinner on the
ground, but this service was not a
help to the meeting.

Some splendid people live in the
Bethel community, some of whom
are members of the Bethel Baptist
Church. They treated the preach-
ers real fine. Our home was with
Mr. and Mrs. LaRue E. Fite, mer-
chant at Oxberry. We had a real
home with these fine young people
and little son, LaRue, Jr., and
greatly appreciated their kindness
to us.

Pastor Simpson is well liked by
his people. I heard no complaint as
to his services as pastor and
preacher. The church was a bit run-
down when he took charge as pas-
tor three years ago and it is slowly
coming back. May the Lord be
with pastor and people and may
the church continue to grow and
prosper in the Lord's work.

Pastor W. W. Simpson is doing
the preaching in the meeting at
Cowart this week. He is pastor of
Cowart and Tipso in Tallahatchie
County. He has seven preaching
places in all.

Rev. E. J. Hill, Memphis: "My

little mission church (National
Avenue Baptist Church, Memphis)
gave me a vacation for the month
of August. If I had someone to
drive and I was otherwise able I
would spend the whole month vis-
iting old friends back in Mississip-
pi." Such a vacation would be a
great delight to this dear brother
and also to his many friends in
Mississippi.

The meeting is in progress with
the Scuna Valley Baptist Church,
Yalobusha County, this week. Dr.
Clyde L. Breland of Richmond,
Ky., is doing the preaching.

DIED—On August 3rd Coffee-
ville Baptist Church lost another
good member in the unexpected
death of Mrs. Malcom Johnson.
She was sick with pneumonia but
not considered seriously ill, but
suddenly took a turn for the worse
and died in a few hours. She was
the daughter of J. T. Stepp of Coffee-
ville. Her husband and two small
boys survive her. She was only 22
years old. Dr. Clyde Breland, un-
der whose preaching she was con-
verted eight years ago, conducted
the burial services assisted by the
pastor.

Revival meetings are being held
all over the country at present.
Next week the writer will be with
Pastor B. F. Odum at Mars Hill,
Leake County; Pastor S. H. Shep-
herd is holding his meeting with
Clear Springs, Yalobusha County,
next week; Pastor J. H. Page will
be at New Hope next week. Good
meetings are being reported.

Bethel Baptist Church, Grenada
County, is one of the older Baptist
Churches in north Mississippi. 75
years ago perhaps it was organiz-
ed. Rev. Joel Rice, formerly of
Cascilla, was for a number of
years the pastor of this church.
Rev. Leroy D. Sellers was born in
this section and served it as pastor
for sometime. It has done a good
work and we are glad to see this
old church taking on some new ac-
tivity. There is talk of a new
church building soon. The Grenada
County Baptist Association will
meet there on Wednesday the first
week in September. It is located
15 miles west of Grenada and four
miles north of Holcomb. You will
find a hearty welcome if you at-
tend.

NEWS NOTES

Rev. S. V. Gullett who was seri-
ously injured in an automobile ac-
cident several weeks ago is now
at home and is recuperating rapid-
ly.

Rev. J. A. Landers of this place
who is pastor at Zion in Pontotoc
County reports a most wonderful
meeting. Rev. A. L. Goodrich of
Pontotoc did the preaching in the
meeting. There have been thirty-
four additions up to the present
writing, thirty of these for bap-
tism.

Rev. J. O. Guntharp of Rienzi did
the preaching in a meeting at
Academy in Tippah County. There
were twelve additions, most of
them for baptism. Rev. I. P. Ran-
dolph of Union County is the be-
loved pastor of this grand old
church.

Rev. J. B. Parker of Ripley as-

sisted Rev. J. W. T. Siler in a
meeting at Ashland, Miss. There
were fourteen additions, twelve
for baptism.

Dr. J. E. Skinner of Murray, Ky.,
assisted his son, Rev. E. M. Skin-
ner, in a meeting at Harmony
(Tippah County) — a wonderful
meeting. Dr. Skinner is one of the
really great preachers of our day.

Rev. B. W. Hudson of Rienzi is
assisting Rev. Raymond Butler in
a meeting at Kossuth beginning
August 5th.

Rev. A. M. Overton of Fulton,
Miss., conducted a revival meeting
at West Corinth where Rev. Ray-
mond Butler is the undershepherd.
They report a fine meeting with 6
additions to the church.

The work on the new church at
Peoples (Tippah County) where the
writer is pastor is moving along
nicely with Bro. W. A. Yates di-
recting the work.

Rev. W. S. Pruitt of Atlanta,
Ga., is coming back to Tippah
County for another meeting this
year. The meeting is to be held
under a brush arbor about one mile
northeast of Blue Mountain. Bro.
Pruitt held a meeting here last
year and there were about seventy-
five professions of faith during the
two weeks meeting.

The writer closed a very suc-
cessful meeting at old Tusculumbia
church in Alcorn County last Fri-
day. There were seven additions to
the church, four for baptism and
three by letter. This church had
not had a pastor nor a revival
meeting and had not sent delegates
to the Association in the last three
years. They were greatly revived,
and voted to renew their member-
ship in the Alcorn County Associa-
tion and get busy in the Lord's
work. They organized a Sunday
school, and will meet regularly now.

C. S. Wales.

"THEIR BLOOD WILL BE RE- QUIRED AT YOUR HAND"

WOE! WOE! UNTO WHOM?
When the last trump shall sound
and the cry of the doomed and
damned shall rise up and condemn
the leaders of the masses of peo-
ple; in that YE failed to give us
warning; how about it? Have YOU
been faithful in declaring the
whole truth? I do rejoice that
some have, but let us look back to
the time that the CHURCH began
to excuse the failure of their
members to live up to the rules of
their respective churches, and to-
day you can hardly find the church
that even offers or pretends to
have any corrections in the daily
practice of members in breaking
said rules. And now let us look at
something else, what about the
HERITICAL explanation of the
SCRIPTURE that our leaders have
allowed to creep into the LITERA-
TURE used by our churches in
teaching our young people. How
many raised a protest or even men-
tioned it to the young people in
anyway as a warning? OUR PAS-
TOR DID NOT. After I called his
attention to the matter, and plead
with him to enter a protest against
such teachings. Does not the slack-
ness in the standard of the daily
lives of our members date back



A Few Drops Every
Night and Morning
Will Promote a Clean,
Healthy Condition!
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and begin with the allowance of
the HERITICAL teachings above
referred to? It surely does in our
church.

MAN, WOMAN, BOY, GIRL: if
you are a leader and have the con-
fidence of the people, whether you
be preacher, teacher, deacon or
layman, you are as a watchman on
the hilltop, and when S-I-N; in any
form approaches and begins its
destruction and you sound not the
warning and put forth the last
drop of energy that you possess to
stop its progress and put it down;
then "THEIR BLOOD WILL BE
REQUIRED AT YOUR HAND,"
applies to YOU. How sad to think
that even I may be guilty of neg-
ligence. Let us begin anew this day
and cry aloud the warnings to the
people, and FIGHT, YES FIGHT
SIN in every form, today, tomor-
row and on and on until we gain a
glorious victory for JESUS
CHRIST OUR LORD AND MAS-
TER.

—J. M. D.

—BR—

B. Y. P. U. ATTENDANCE AUGUST 5

Jackson, First Church	93
Jackson, Grif. Mem. Church	150
Jackson, Davis Mem. Church	174
Jackson, Parkway Church	84
Columbus, First Church	134
Crystal Springs Baptist Church	103
Skene Baptist Church	102

Stop Chills and Fever!

Rid Your System of Malaria!

Shivering with chills one moment and
burning with fever the next—that's one
of the effects of Malaria. Unless checked,
the disease will do serious harm to your
health. Malaria, a blood infection, calls
for two things. First, destroying the in-
fection in the blood. Second, building
up the blood to overcome the effects of
the disease and to fortify against further
attack.

Grove's Tasteless Chill Tonic supplies
both these effects. It contains tasteless
quinine, which kills the infection in the
blood, and iron, which enriches and
builds up the blood. Chills and fever
soon stop and you are restored to health
and comfort. For half a century, Grove's
Tasteless Chill Tonic has been sure relief
for Malaria. It is just as useful, too, as a
general tonic for old and young. Pleasant
to take and absolutely harmless. Safe to
give children. Get a bottle at any store.
Now two sizes—50c and \$1. The \$1 size
contains 2½ times as much as the 50c
size and gives you 25% more for your
money.

Sunday School Lesson

W. A. Sullivan

August 12, 1934
A Plea for Righteousness
Amos 4:4-5:27

Who was Amos? He was an herdsman who tended his flock in the wild wilderness south of Jerusalem and west of the Dead Sea. He says of himself (Amos 7:14-15) "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of wild figs; and the Lord took me as I followed the flock, and the Lord said to me, Go, prophesy unto my people Israel." So he left his flock in the wilderness and proceeded toward the north proclaiming as he went the fiery judgments of Jehovah against the wickedness of Damascus, Gaza, Tyrus, Teman, Ammon, Moab, and Judah. He came to the Northern Kingdom (the kingdom of the ten tribes) during the brilliant, though wicked, reign of Jeroboam II. In general his message was (1) a terrific indictment against Israel for her wickedness before Jehovah, (2) a plaintive, persistent plea for repentance and righteousness, (3) a declaration that if his plea was not heeded awful catastrophe would come as the judgment of God. The passage to which we give special attention today (4:4-5:27) deals with the sad state of Religious Declension in Israel as the rural prophet from Tekoa saw it.

1. Wilful Idolatry (Amos 4:4-5). Indignant irony and withering sarcasm flash in these verses. The people of Israel were religious, but their religion was one of wilful idolatry. For political reasons they had forsaken the House of Jehovah in Jerusalem and had gone to worship (?) at Bethel and Gilgal. Whereas God had forbidden them to make any graven image "of any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," (Exodus 20:4); they had set up calves and worshipped before them. Their sacrifices had become a mere perfunctory formality. They brought their tithes, if at all, only when they found it convenient to do so. Their sacrifices of thanksgiving were corrupted with the leaven of selfishness. Their free-will offerings were made with much ostentation, being published abroad and proclaimed to the world. Religion in Israel had sunk to the depths of spiritual adultery.

2. Obstinate Rebellion (4:6-11). Through these verses there sounds the plaintive note of gentle patience and wounded love. Five times occurs the sad refrain "Yet ye have not returned to me." God's chastisements inflicted on His people had been persistent and cumulative. He had sent famine, drought, blasting, locusts, pestilence, and earthquake. Whatever we moderns may see in such calamities as

these, Amos saw in them the hand of Jehovah. Those calamities were both punitive and corrective. God's purpose was to punish sin and to turn His sinful people back to Himself. Yet they became more obstinate in their rebellion and refused to return. Dr. McClaren suggests that there had been a temporary turning 'toward' God, but there was not a return all the way 'to' God. They refused to be weaned away from the things of earth. They would not see the hand of God in the things that befell them. Had they been men of our day they would have attributed the famine, drought, pestilence, etc., to the forces of nature. Their "brain trust" would have discussed "more equitable distribution of commodities, reforestation, drainage, and sanitation." But as Dr. McClaren says "Let no scientific views, important and illuminating as these may be, hide from us the deeper truth that lies beyond their region. The child who says 'God,' has got nearer the center than the scientist who says 'Force.'"

3. Impending Judgment (4:12-5:3). The "Therefore" which introduces this section points back to the chastisements just enumerated (4:6-11) and the people's stubborn refusal to return to God. Let God's rebellious people not delude themselves. The sovereign 'I will' of Jehovah has decreed that they who persist in their rebellion shall meet face to face in judgment Him against whom they sin. There is no escaping from God. "For, lo, he that formeth the mountains, and createth the wind, and declareth to man what is his thought, and maketh the morning darkness, and treadeth upon the high places of the earth. The Lord, the God of hosts, is His name." The inevitable results of Israel's departure from God and her stubborn refusal to return to Him was to fall to rise no more.

4. A Call to Repentance (5:4-9, 14-15). Even after his proclamation of sure and certain judgment against Israel, Amos speaks for God and holds out hope to the sinful nation. Judgment may be turned aside. Four times in these verses comes the exhortation to "seek the Lord," to "seek good." Along with the exhortation to seek the Lord comes the admonition to turn away from Bethel and Gilgal. The call to repentance is re-enforced by a terrible denunciation of certain social evils which prevailed among the people. Among other things (1) the very springs of justice had been poisoned, (2) whoever dared to raise his voice against the evils which prevailed was abhorred by those who knew him, (3) the poor were trodden down and oppressed bitterly, (4) the wealth of the nation had accumulated in the hands of a few who built their houses of hewn stone and surrounded them with magnificent parks and vineyards, (5) bribery was the fashion and justice was so expensive that the poor could not afford it. All these evils the prophet fearlessly condemned and pleaded for a hatred of evil and a seeking after good so that Jehovah, perchance, might be gracious to His people. But as

if foreseeing that the call to repentance would go unheeded, he closes with a reiteration of the sentence of impending doom (5:16-20). He hears wailing in the streets and lamentations of despair because of the darkness, fear, pain and death that comes as a consequence of stubborn, persistent rebellion against God.

5. Hypocrisy Rejected (5:21-27). As pointed out above (4:4-5) Israel was very religious. Yet over it all and through it all was rank hypocrisy. So in the sight of God their religious feasts were utterly despised. Their offerings were as offensive as offal in His sight. Their songs were sacrilegious in His ears. Hence He says "Take away from me the noise of your songs." The songs of the hypocrite is noise and nothing more. Instead of offerings, and sacrifices, and songs, and clanging cymbals God looks for judgment that runs down as waters and "righteousness as a mighty stream." He demands the undivided loyalty of the whole heart. These are timely, tremendous lessons to which we moderns may well give heed. Unless we do, the time will come when it will surely be said to us "Therefore will I cause you to go into captivity."

"THE KINGDOM OF HEAVEN IS AT HAND" "Thy Kingdom Come."

The "forerunner," the "advance agent" of Jesus, the Son of God, John the Baptist, the first New Testament preacher; John the Baptist, the "man sent from God" to preach and baptize; John the Baptist, the "man sent from God" to "make ready a people prepared for the Lord"; John, the Baptist, preached, saying, "Repent ye, for the kingdom of heaven is at hand." (Is here, is present, in it's beginning) Mat. 3:1-2, 5-6, 8. Mk. 1:4-5, "From that time Jesus began to preach, and to say, 'Repent ye, for the kingdom of heaven is at hand.' The kingdom of which our Lord said, 'My kingdom is not of this world'; the kingdom that both John the Baptist and himself had said, is 'at hand'; the kingdom composed of those who, 'confessing their sins' as evidence of repentance, have been baptized by John the Baptist, in the water of the river Jordan.

The kingdom composed of disciples, (pupils) of Jesus, the Son of God, to whom he said, "Ye have not chosen me but I have chosen you. If ye were of the world, the world would love it's own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:16-19.

"Love not the world, nor the things that are in the world; if any man love the world, the love of the Father is not in him." I John 2:15.

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The kingdom of heaven, then "at hand" was composed of "born again," spiritually-minded men and women who left all and followed Jesus, the Son of God. Although John the Baptist and Jesus, the Son of God, had declared that the kingdom of heaven was "at hand," our Lord taught his disciples to pray, "Our Father, who art in heaven, Thy kingdom come, Thy will be done, on earth as it is done in heaven." Why pray "Thy kingdom come," when the "kingdom of heaven" had already come, was then "at hand" in tangible, visible form, consisting of men and women, who, though in the world, were not of the world; whom he had "called out," to be separate and distinct from the world, and to be "his witnesses from Jerusalem to the uttermost parts of the earth."

Will someone who knows, answer my question, by personal letter or in the columns of our Baptist Record?

C. M. Sherrouse,
Biloxi, Miss.

GOSS AND BISMARCK

On July 21 I closed a week's meeting with my people at the Goss Baptist Church, Brother W. C. Morgan handled the music in a most effective manner. His work was very constructive. I did the best I could, trying to preach to the people the word of God. I feel that the Lord gave us one of the greatest revivals I have ever seen. I have been pastor there only a short time, but the church is a unit. The members give the best response that I have ever seen people give. There were twenty additions to the church.

Yesterday, July 27, Bro. Morgan and I closed a week's meeting at Bismark, where Brother C. E. Dunaway is pastor. This place is between Monticello and Tylertown. The Baptists are weak in that section, and the "Holly Rollers" are strong. However, the Lord gave us a victory. I feel that the church was strengthened. There were 14 additions, twelve of them by baptism.

Rejoice with me, for the Lord has been—ever is—gracious.

Yours in Christ,
Mark Lowry.

Doctor Told This Lady How To Safely Reduce FAT

Mrs. Helen Greene writes: "A physician advised my mother to take Kruschen Salts for overweight so I immediately started taking it myself. I weighed 192 and after taking 3 bottles I now weigh 165 and never felt so well. It's a tonic as well as reducer."

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THE GOSPEL FOR TODAY

(Continued from page 7)

A SAVIOUR

The second element in this gospel for today is a personal Saviour who redeems, regenerates, and restores. "Thou shalt call his name Jesus, for he shall save his people from their sins." Man's primary and supreme need is personal salvation. This is the starting point.

No honest, capable physician ever stops at the surface symptoms of his patient's trouble. He searches for the cause and deals with that. He knows that when he eliminates the cause he will eliminate the disease and all of its symptoms. The world's woes originate in sin. Sin is the seed cause and the need of the world is salvation from sin.

Out of the heart are the issues of life. The heart must be changed. Man needs a new heart, a clean heart, a pure heart. "Ye must be born again."

This is not the preaching of a back woodsman from America. Listen to a cultured and intellectual present-day minister in the City Temple in London, "If anything is to be done with the Church or with Society, you have to be born again. These are rather unfamiliar words, now. They have a suggestion of Spurgeon and the Salvation Army and a few like that. Well, what does it mean? It means you become so different that though you are the same you might be a different man."

"I believe in conversion, which means that the whole outlook of the man is changed. His tastes are changed; his language is changed; everything is different, and yet he is the same man. Conversion is a real thing; it is not just a Salvation Army phrase or a verse from a Moody and Sankey hymn book."

If that is too theological, listen to a cabinet member of the United States, a brilliant young prophet of a new era:

"It seems to me that the time is almost here when we can say that from the hard-headed material point of view the Sermon of the Mount is practical, provided our hearts are truly permeated with the doctrine of Jesus and our minds are capable of formulating social machines corresponding in their precision with our mechanical machines. . . . To avoid this impending world disaster, in my opinion, requires a definite change in the hearts of men."

Changed hearts will change life and change character and change conduct and that will change society and change the world.

A BROTHERHOOD

The third element in the remedy for the world's ills is a universal brotherhood founded upon faith in a personal God and upon personal experience with Jesus Christ.

Brotherhood means that Christians of whatever name or of whatever faith or of whatever rank or of whatever color in all parts of the world are one in Christ. God had made of one blood all men, and that blood is the blood of Christ. The ground is level at Calvary. One is your Master, even Christ, and all

ye are brethren. In Christ there can be no castes or classes or ranks. Ye are all a royal priesthood, princes of the blood and noblesse oblige, is yours.

The world needs a tie that binds and that tie has been forged in the blood of Jesus Christ on the Cross. This universal brotherhood which comes from contact with Christ on the cross creates character, confidence, conviction, consecration, power, majesty. All other brotherhoods are shallow, surface, superficial affairs.

Unity of spirit in the bond of peace is impossible unless the soul of each individual has a "mastering faith, an educated mind and a disciplined will."

"There is not the ghost of a chance of a brotherhood apart from a spiritual basis."

There are two important, imperative implications in Christian brotherhood:

(1) This universal brotherhood in Christ will mean the end throughout the world of all economic injustice and industrial inhumanity. Brothers in the real sense cannot chisel and cheat and bribe and beat their brothers. "It will puncture the hypocritical pretensions of people who profess religion and practice sharp business." "Business men," says Secretary Wallace, "look upon themselves as realists when they are in fact only slight of hand performers and short change artists."

Until the business of the world, local and international, comes under the mastery of Christ, even as art and music and the best literature have done, the world will never be well of its woes. The last area of human interest to capitulate to Christ is the area of business. The world is reeking with penury, poverty and want in the midst of plenty because commerce is selfish at heart and the profit motive makes demons out of men rather than sons of God.

(2) The gospel of the brotherhood of man in the Person of Jesus Christ has a second implication for the healing of the world's woes. Will a man murder his brother?

War is the most insane, un-Christian thing in this world. Are we, who are here in this Baptist World Congress from all parts of the world going home to accept guns at the hands of our respective governments and on their orders go out to shoot down each other? For one I SHALL NOT! If the representatives of your government and my government have not morals enough to settle their differences without calling men to arms, then I for one say let them do the shooting of each other themselves. For my part, I am a Christian; I dare to live the life of a Christian; and I refuse to shoot my Christian brethren.

Furthermore, I join our brethren of the recent Northern Baptist Convention in America who said, in formal resolution: "The Boards of our National Society shall scrutinize their investments lest unwillingly we derive a portion of our income from industry engaged in the production of the materials of war."

We belong to Heaven first, then

to others. Our citizenship in the Kingdom of God should be stronger and should bind us closer together than any other relationship on earth.

THE APPLICATION

This gospel for today has the greatest opportunity of all time and should have the most vigorous application by those who believe it. We who profess it should really believe it—believe it deeply, believe it passionately. The zeal of God's House has not eaten up very many of us as it did our Master. The zeal and passion and self-sacrifice with which the founders and promoters of Communism have lived and labored are not only a challenge to us, but they condemn our lackadaisical, half-hearted, half-believing, half-doubting ways. One was asked why infidels are so successful and the paradoxical answer was because they believe so profoundly.

We stand upon the threshold of the most challenging hour that Christianity has ever known. Christianity is not a fair weather religion, never has been, never can be. It started on a cross, it moved forward through a grave. The blood of martyrs has always been the seed of the church, and it is still true that without the shedding of blood there is no remission. Times like these have always given the prophets of God their greatest chance.

Would to God we might capture, and be captured by, the adventurous and pioneering spirit of the first century Christians. That spirit sent them across the Roman Empire with torches to light the world to a new day.

Daring to live the poetry we sing, to live the gospel we preach, we may win the world for our Christ and His God. As a Japanese poet said 300 years ago, "If you would be a poet your life must be a poem." So we say now, if you would be a Christian your life must be a sermon.

"We who hold Communism is based on the denial of the very root reality of the universe, that the Creator is spirit and is Father," says Basil Matthew, "having a greater and truer faith, that conceives for all the world a full salvation of the whole individual body, mind and soul; and of the community which those individuals constitute. But Christianity can only confront victoriously the greatest of all contemporary challenges, if the followers of Christ with unity of purpose and sacrificial heroism live by that faith to build a world community from which the clash of classes, the war of nations, and the

antagonism of races are banished under the sovereignty of God who made us all."

Let us sing with faith, spirit and understanding, the "National Anthem of the Kingdom of God":
"All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!"

"Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!"

Let us never be satisfied until the kingdom of this world shall have become the Kingdom of our God and of His Christ. Then:
"Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more."

—BR—

LONGVIEW

—O—

Since I haven't reported anything from Longview for sometime I would like to mention first of all a very fine D. V. B. S. held at Sturgis. The school lasted two weeks, with an enrollment of 82.

I am in the midst of revivals in my churches now. Rev. C. C. Weaver preached for us at Sturgis. Rev. R. D. Pearson preached at Bethesda and Rev. C. W. Thompson is with me at Longview this week. These are all men of God, and I appreciate more than I can express, the privilege of having fellowship with them in the work and hearing them preach. The churches have been greatly revived and we are baptizing some in each place. Bro. Pearson is to be with me at Morgan Chapel next week. We are asking the prayers of the brethren.

Our people are rejoicing over the dry victory and we feel that a large part of the glory should be to the credit of our Baptist editor who kept the fire burning through the years.

Sincerely,

W. H. Smith.

—BR—

The professor had just finished an evening talk on Sir Walter Scott and his works when a lady said: "Oh, professor, I have so enjoyed your talk. Scott is a great favorite of mine."

"Indeed," said the professor, "what one of his books do you like best?"

"Oh," answered the lady. "I haven't read any of his books, but I am so fond of his Emulsion—I've used a lot of that."

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Dr. Hamilton's fine letter came last week just after I had sent the "copy" for our page to the office, but you will enjoy it just as much this week. Do you notice that he is hoping, and doubtless, praying that some of you will when you are grown become missionaries? That is a high purpose for your life, but some little boys and girls have had it, and it has come true! And Mary Nell, in her letter about their Daily Vacation Bible School, leads our thoughts in the same direction, when she tells how they studied about China, Japan, Brazil and Mexico, and dressed to look like the children of these lands. When these little make-believe Chinese and Japanese tell how much they need the story of the Saviour, and what He did for us, and the other people of the world, we want to send His Gospel to them, don't we? So whether we go, or whether we stay, we might do all that we can to give these foreign people this Gospel. I am glad to know that through our gifts each month to Bro. Cormier, we are preaching through him to many of the French people of Louisiana.

Here is a suggestion. Many years ago, a young married lady whom I know very well kept a little book which she called her "Pleasure Book." Every time anyone did anything pleasant for her, it went into this book. If a friend brought her a basket of rosy-cheeked apples, if another took her for a drive, if another lent her a new book, it went into the book. There were not many days when something was not recorded therein. I'm not going to ask you to keep such a book, though that be a good thing to do, but if anything nice has happened to you, large or small, write to me about it. Some of you have been on trips, or picnics, or to see grandpa and grandma. Mary Nell has told us about her part in a D. V. B. S., and our Bettie of Brookhaven has promised to tell us of a wonderful cave she saw on her trip to the west last month. Any good, anything that gave you pleasure, tell us about it. Let's see how many of you will do it.

Much love from

Mrs. Lipsey.

Bible Story No. 6: August 9th
God's Covenant with Noah:
Genesis 9:1-19.

When the Flood was over, Noah and his family were the only people in the world, all who had lived there having been drowned because of their sinfulness. So God came to bless him, and to tell him that from his three sons should come people to fill the whole earth. He put in their hands the control of all the animals and living things, telling him that there would be in these living things fear and respect for man. He taught them that if a beast killed a man, the beast must be put to death, and if a man killed another man, the killer must be put to death. God said plainly that whoever shed man's blood, by man should his blood be shed: this is what is meant by the sacredness of human life. This is why we try men today when they kill a man, to show that he did it, and then it is God's law that he too must die. God made a covenant with Noah and his family that He would never again destroy the world with a flood: He gave them a token, or sign, that He would observe forever, when He put the beautiful rainbow in the sky, upon the clouds. The next time you see this splendid arch in the sky, with the seven colors shining in it, remember that it means that God will never again bring a flood to destroy all the people of the earth. When He looks upon it, He remem-

bers that it is an everlasting promise between Him and every living creature of all flesh, upon the earth. Do you suppose that when any man of that time began to think of how he could win God's favor, He would not think of this "token" by which God had already favored him, and bound Himself by a solemn and lasting promise?

Questions For You to Answer

1. What are the names of the three men from whom everybody in the world today was born? Gen. 9:18.
2. Into whose hands did God put the control of all the animals of the earth? 9:2.
3. What sin is forbidden in verse 5?
4. How must it be punished? Verse 6.
5. What beautiful token, or sign, of God's covenant with Noah do we sometimes see in the sky?
6. What does this mean to Noah and to us? Verse 15.

Dear Mrs. Lipsey:

Your check for \$13.50 for Bro. Theodore Cormier received, and I join you and him in appreciation of these gifts by the Children's Circle of the Baptist Record.

Gratifying reports are coming to us from the work among the French in Southern Louisiana this summer, and I am glad the children may have share in the harvest in this great mission field. May God call some of the children into definite missionary work.

You will be glad to know that since the Hundred Thousand Club was instituted, and together with some other funds, we have decreased our bonded indebtedness from \$200,000.00 to \$179,500.00. Maybe some day we shall be free.

With all good wishes, I am

Yours gratefully,

W. W. Hamilton,
President.

Silver Creek, Miss.,
July 30, 1934.

Dear Mrs. Lipsey:

Inclosed find one dollar (\$1.00) for the orphans. Do hope it will help. We read your page every week and enjoy it so much. You are doing a good work.

Love to you and orphans,

A friend who loves children.
Thank you so much, dear friend, for the money and for the kind words. The money shall go to the orphans, but I'll keep the kind words for myself. And next time you write, won't you let me put your name in? I think it's better, and—you know, I have it, from the envelope!

Grenada, Miss.,
July 30, 1934.

Dear Mrs. Lipsey:

I am sending my dues for August. You asked that I tell you what we did at the Daily Vacation Bible School. Each department studied about the different countries where our missionaries work, China, Japan, Africa, Mexico. And we made books with pictures, songs, poems and stories. We had tea parties, and served them as they do in those countries. On the last day, the departments met together and had someone to represent each country: each one was dressed like a person of his country, and told about the missionary work. I had to be dressed like a Chinese, and tell about the work in China. Then, we went out on a picnic, and had such a good time.

Lots of love,

Mary Nell Rayburn.

Club No. 14.

My thanks for the dues from Club No. 14, and its leader. And

what a good time you all must have had at the D. V. B. S. So many nice things to do, and winding up in such a fine way with the picnic.

Olive Branch, Miss.,
July 30, 1934.

Dear Mrs. Lipsey:

We are enjoying your Bible study and are answering your questions each week, but we do not want to take up too much of your page by writing you so often. We wonder if we could send you our answers for the entire month with my Jeannie Lipsey Club dues each month. Along with my J. L. Club dues this time I am sending a little easy puzzle, I call "Who's Who in the Bible."

1. The son of Abram and Sarah, born in their old age.
2. The son of Isaac and Rebekah.
3. This man did not die, but was carried by a whirlwind into heaven.
4. Fourth of the great prophets, carried captive to Babylon.
5. A child given to Hannah, in answer to prayer.
6. A prophet sent to preach to the people of Nineveh.
7. The first martyr for the Christian faith.
8. The eldest of the four sons of Saul. He loved David as his own soul.
9. The son of David and third king of Israel. He built the first temple in Jerusalem.

With love,

Fannie Mae Henley.

Good for you, Fannie Mae. I hope we'll get some answers to this puzzle. Certainly, I shall be glad to have the month's answers to Bible lesson questions when you send the dues for J. L. Club No. 1. And I thank you and Mother for your faithfulness in sending these "dues" from the very first time, till now.

PRESIDENT AND MRS. M. E. DODD'S ITINERARY AROUND THE WORLD

After a busy week in Berlin where Dr. Dodd is to speak at one of the Baptist churches on Sunday, August 5, preside over the Baptist World Congress on Tuesday evening and make the closing address Thursday morning, August 9, he and Mrs. Dodd will pursue their journey to many mission fields around the world.

Dr. Dodd has speaking engagements in India, Burma, China and Japan. He will speak to missionary groups of our own denomination and also to international groups and will hold conferences with our denominational leaders in all the fields. He will conduct evangelistic services in Benares, India, Wuchow, Shanghai and other places in China and Japan.

The following is their itinerary:

- July 25—New York.
- July 31—Bremen.
- August 2—Berlin, Baptist World Alliance.
- August 10—Through the heart of Germany. Leave Berlin by evening train for Venice. Arrive late evening of August 11.
- August 14—Athens.
- August 16—Island of Rhodes.
- August 17—Island of Cyprus.

666

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- August 18—Joppa, Haifa.
- August 19—Beirut, Baalbek.
- August 20—Damascus.
- August 22—Capernaum.
- August 23—Tiberias, Nazareth.
- August 24—Jerusalem.
- August 27—Sail M-S Victoria.
- Sept. 3—Arrive Bombay.
- Sept. 5—In Jaipur.
- Sept. 6—Delhi.
- Sept. 10—Agra.
- Sept. 11—Benares.
- Sept. 13—Calcutta.
- Sept. 17—Rangoon.
- Sept. 23—Call at Penang.
- Sept. 24—Call at Port Swettenham.
- Sept. 25—Singapore.
- Sept. 29—Hongkong.
- Oct. 11—Sail from Hongkong, Hapag-Lloyd Steamer.
- Oct. 15—Arrive Shanghai.
- Oct. 22—Sail from Yokohama in S. S. Taivo Maru.
- Dec. 7—Arrive San Francisco.

WALTHAM COUNTY

We have closed our revival meetings. New Zion, with Dr. W. R. Cooper of Tylertown assisting. We had 49 additions. The best meeting in years. Enon, with Dr. B. B. Hall of Rolling Fork assisting. We had 23 additions. Meeting highly spiritual. Bogue Chitto, with Bro. W. F. Hutson of Mt. Herman, La., assisting—21 additions. In each church there were cottage prayer services two weeks preceding the meeting. Over 125 in prayer services each night of the meeting. The high points of the meetings: The earnest prayers of the young people and children, and the plan pungent preaching of the Gospel. A large number of adults were baptized. There were 70 for baptism and 23 to join by letter. In each church there were as many to join as the church was prepared to receive and nurture and develop in the Christian life. These three half time churches certainly know how to love and work with their pastor. Our total resident membership is now slightly over 950. Rejoice with us for the blessings of God, and pray for us in our labors for Him.

Respectfully yours,

Jas. A. Bryant.

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B. T. U. Department

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

YOU MISSED A GREAT SPIRITUAL BLESSING

We write to those who were not privileged to attend the Mississippi Baptist Assembly at Woman's College during the week of July 15-20. Dr. Byrd the Assembly Director, was in charge and in his plans gave a forty-five minute period each day to each of the following departments, Sunday School, B. T. U., W. M. U., and Alcohol Education. In addition to these conferences there was a Bible Hour led by Dr. Denham of St. Louis. Dr. Denham also led the Sunset service each evening at seven. Dr. Cleverdon, president of Judson College, led a conference each morning for pastors and also brought the inspirational address each evening. A special feature was in charge of a different department each morning throughout the week and a splendid musical program throughout the Assembly was brought by Ed and Hugh Byrd and Wilbur and Claude McMillan. Everyone declares that it was a most delightful week, saying that in addition to the program the entertainment on the part of the college was superb. Those who were not privileged to attend missed a great spiritual blessing.

RESOLUTIONS PASSED AT THE LAUDERDALE COUNTY ASSOCIATIONAL B. T. U.

Whereas, it was suggested at the meeting of the District B. Y. P. U. Convention recently that there was a probability of eliminating annually the District B. Y. P. U. meetings and the State B. Y. P. U. Convention, thereby making each to meet only every two years;

Be it resolved in County Association assembled that we instruct our secretary to write to Mr. Wilds that we would regret dispensing with annual meeting of our district associations and we feel that it would be to the detriment of B. Y. P. U. interests.

Signed,

T. B. McPheters,
W. E. Green,
Robert K. Lee.

LAUREL FIRST CONDUCTS CITY-WIDE STUDY COURSE FOR NEGRO CHURCHES

We give below a letter in part coming from Mrs. L. G. Gates of the First Church, Laurel, Miss., in which she tells of the wonderful piece of extension work their church has been doing. There were nine (9) churches reached in this city-wide effort and a finer Christian friendship and fellowship exists as a result of this joint week of study.

"During the week July 2-6 the B. T. U. department of our church conducted, in keeping with the Southwide theme for June, a city-

wide Negro Study Course for the Negro Baptist Churches of Laurel. For two weeks before that date committees made up of key men from each church together with one from our church. Mr. William Geer, president of our B. A. U., was our member who steered the entire proceedings. The Negroes selected a general chairman and really worked in the various churches. On Sunday before the course began Monday evening we spoke in seven Negro churches. I spoke in five, and never had a better time in my life. Monday evening we began with 176 present. The attendance increased each evening until the average attendance for the week was 200. The schedule was as follows:

7:00-7:30 Music by a Negro choir (a different church each evening).

7:30-8:15 Classes:

1. Senior Administration.
2. Intermediate Manual.
3. Junior Manual.
4. Junior-Intermediate Manual.

8:15-8:30 Assembly—Devotional, Count, Congregational Singing. Gee, wish you could have heard it.

8:30-9:15 Classes again.

The teachers were from our church as follows:

General Manager—Mr. William Geer.

Senior Administration—Mrs. L. H. Beverly.

Intermediate Manual—Miss Myrtle Rose Letts.

Junior Manual — Mrs. J. C. Wright.

Junior-Intermediate Manual — Mrs. Lewis G. Gates.

It was surely a blessing for them and for us. Of course we got all our ideas from the B. Y. P. U. Monthly Magazine, and they worked like a charm with our colored friends here."

SELLING THE UNDERWORLD TO AMERICAN YOUTH

By William H. Short, Director
Motion Picture Research Council

As constant but dark factors in human society, crime and vice have properly found place in the drama of all ages. But it has remained for Hollywood to lift them out of their place of shame and to undertake to sell them to the youth of America and the world as a way of life.

An analysis of the contents of the 133 feature motion pictures released between the middle of January and the middle of May, 1934, has just been made by Father Daniel A. Lord of St. Louis. He reports 26 plots or episodes built on illicit love; 25 plots or main episodes on seduction; 2 or rape; 1 on incest; 25 characters who are practicing, planning, or attempting adultery; 3 leading and many incidental characters who are presented as prostitutes; while 35

other major scenes and situations are anti-moral in character.

In these same 133 pictures, Father Lord finds 32 murders (5 justified and unpunished though not committed in self-defense); 5 suicides (3 presented as justified); 17 gangsters or crooks in leading roles; and 27 leading roles filled by criminals other than gangsters. These 133 pictures at this moment on our screens show, therefore, "81 major crimes, not to mention wholesale murders in one super-film" and numerous lesser crimes.

This toying with crime and vice has occupied Hollywood for many years. Dale, in the Payne Fund Studies, found that sex and crime were the themes of 37 per cent of the feature films produced in 1920, 46.4 per cent of those produced in 1925 and (including mystery and war which deal with violence and crime) 51 per cent of the 1930 product; while crime appeared incidentally in half the others. In 115 films analyzed in detail, 449 crimes were shown as committed or attempted (406 committed), 2-3 of them being crimes of violence. Only 26 of the 115 were free from crime. The chances for at least 14 years past have been about 3 out of 4 that a child going to the movies would see some form of crime.

Could a civilization endure which to such an extent was busied with vice and crime? Yet with no thought of the harvest to come Hollywood is imposing on our children and youth a world divided about 50-50 between traditional morality and the underworld.

Turning from the screen's over-emphasis to its glorification of evil, one may be permitted to quote Father Lord's recent characterization of pictures produced since the revised Hays "Morality Code" was issued in 1930. "Into the pictures was pouring a whole philosophy of evil. Sin was openly defended. Sex relationships became easy and careless. The gangster took his place as a glorified hero of the movies—The companies began to present prostitutes as attractive and misunderstood, and they specialized in fallen women."

Just what is the share of movie responsibility for the shocking increase of youth delinquency and crime which led to the appointment of the investigating committee of the United States Senate that reported a few weeks ago, no one can say. But few will take issue with the statement by the Catholic Bishops on July 25th that "The habitual attendance at motion pictures in which scenes portray vice as the normal state of affairs, in which criminals are attractively presented as men and women typical of real modern American life, in which Christian ideals are ridiculed as belonging to a lonely and not regretted past, has dulled the consciences of men and has blurred their moral perceptions."

AN OLD FRIEND OF MINE

By Rev. Warren L. Steeves, D. D.
Waterloo, Iowa

New friends, how frequently they cross our pathway. They are like sunbeams or flashes of an

Aurora Borealis in the winter night. They make us stop and listen to find out what the content of their message to us may be, but, old friends are to us the steady shining of the sun with its returning warmth and light. As certain are they are the sun itself and as constant in its ceaseless service.

And, through the dark and stormy night o'er the billowy sea, they are as a great star that ever shines on through the night; through the fog and mist. Some of these old friends stand out on the horizon of life. They arise with their smile and their laughter, their walk and conversation, the color of their hair even lingers in all thought of them. The flash in the eye, the elasticity in the step, the graceful movements tell us of these ones that loved, and we know something of why they loved us in the other days of life.

Old friends they are; they do not fall with the falling of the leaves and the passing of the seasons. Their songs are ever the same; new and cheerful; and even like Nightingales singing in the dark. We have never passed their way, but what we have heard and heeded their delightful song. But even with old friends some day they will pass and like a ship that ceases to ride the waves, or like a rose full blown that falls at mid-day, they have gone. But, though the ship goes down we always remember that it tried triumphantly to ride the waves and:

"We may break, we may shatter the vase if we will

But the scent of the roses remains 'round it still."

To those of us who know the Lord of life, how true and tried an old friend is He. He walks beside our pathway and in life's darkest gloom He comes and talks and takes us by the hand and leads us on, down into the world's deepest ravines. He treads the path before us and leads us to refreshing streams. And, when our plate and cup is but scantily filled, He blesses and multiplies those few drops and crumbs until even our hungry and thirsty body is satisfied. How strangely familiar He becomes as the years pass on. Even in His rebuke, love shines forth and in His chastening He draws us near, but oh, His smile upon us and His caress and approval and affection, how deep and abiding is the effect upon the one that He befriends and loves.

To be a friend of His and He a friend of ours is more than human should expect and all that they need.

The new friends may come and go, but this old friend will stay forever the same; yesterday and now, and in the afterhere. He is the same yesterday, today, and forevermore.

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**FOR THERE MUST BE ALSO
AMONG YOU, THAT THEY
WHICH ARE APPROVED
MAY BE MADE MANI-
FEST AMONG YOU.**

I Cor. 11:19.

It is rather remarkable that many, and some of the greatest truths of the Bible, were given to refute false teachings. We might not have had the fifteenth chapter of First Corinthians if no one had disputed the resurrection of Jesus. So in these last days, God makes "the wrath of man" to praise Him.

Three things are to be kept constantly in mind in this discussion:

First, That moral conditions will grow worse to the end of this age of grace, which will terminate with the return of Jesus for His saints, commonly known as the Rapture of the living redeemed, and the resurrection and ascension of the righteous dead.

Second, That God has chosen the descendants of Abraham through His son Isaac, commonly known as Hebrews, Israelites or Jews, above all other nationalities or races, and that He still has a great place for them in His plan with the human family.

Third, That Jesus did not set up His kingdom when here in the world, but will return at the end of the seventieth week of Dan. 9: 24, overthrow the powers of sin, bind Satan, then set up His kingdom and rule this world for one thousand years.

Now I most emphatically declare that the Bible teaches all these truths, and have given scriptures proving the same; but I have by no means exhausted the resources of the Bible, nor have I yet given the strongest proofs. But that I may make assurance doubly sure, I ask time and space that I may "turn to flight the armies of the aliens." The reader can easily see from the scriptures quoted, the point under consideration, without my using space for a formal statement of it.

In Deut. 10:11, 15, we read, "And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I swear unto their fathers to give it unto them. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people as it is this day."

This event was long after God had chosen Jacob over Esau, and that of His Sovereign grace. But Dr. Hunt says that the choice is no longer in effect; that God is forever through with the descendants of Abraham. Now let us see what God says about it. In Jer. 31: 31, we read, "Behold, the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah"; (no "spiritualizing" there, besides the ten tribes had at that time been in captivity fifteen years). Then verse 33 says, "... I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people." Then in verses 35 and 36, God teaches that if the "ordinances" of the sun, moon and

stars "depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Now unless the laws by which the sun, moon and stars are controlled are different from what they were in the days of Jeremiah, then God is not through with the Jews.

In further proof of my contention, I ask the readers of these articles, if they want to know who teaches the truth, to turn and read Jer. 32:32-41. According to the common chronology, at the time Jeremiah wrote the last named prophecy, the Israelites had been in captivity thirty years, yet the promise is specifically to "Israel" and "Judah," and there is no place for "spiritualizing" the promise. It is too plain for that.

Now for the present, I close this part of the discussion, with a quotation from Jer. 33:19-21. But before doing so, I remind the reader that David had been dead for 425 years at that period in the life of Jeremiah. Quotation: "And the word of the Lord came unto Jeremiah saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers." Doubtless the doctor will admit that we still have day and night, unless the notations of time have been "spiritualized" also. But if we do still have day and night, then God's promise to David still holds, and God is not through with the Jews. David's greater Son (descendant) Jesus will return and rule the world from Jerusalem.

If Jesus set up His kingdom while here in the world, as Dr. Hunt and all other postmillennialists teach, then surely He did it between His baptism and His ascension, and He and His disciples and apostles should have known it. After Jesus had been preaching for about fifteen months, and had gathered many disciples, He gave them a model prayer, commonly called the Lord's prayer. Matt. 6: 9-13. In it He taught His disciples to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." He had not set up His kingdom at that time, because it would have been foolish to pray for something to come that was already there. If His kingdom was already set up, then it should have been a prayer of thanksgiving for the long promised and expected realization of their hopes instead of a petition for something in the future. Furthermore, the language used by Jesus shows that when His kingdom is set up on earth, God's will will be done here as it is in heaven. But says Dr. Hunt, "The church" is the kingdom. Well, if so, and what goes on now in "the church" is a sample of what goes on in heaven, that place is quite different from what my Bible teaches it will be.

The night of the betrayal of Jesus, while eating the passover, He said to His apostles, "With de-

sire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." That shows that on the night of the betrayal, the kingdom of God was still future. But before that company left that room, Jesus said to the apostles, "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." But Dr. Hunt and all other postmillennialists tell us, that is "spiritually" fulfilled in "the church" in observing the Lord's supper. Now by every law of logic, if one part of that scripture is "spiritualized" all parts must be; therefore, I challenge him to tell us which of the many churches is the kingdom of God, when all of them to some extent preach the gospel, and formally observe the Lord's supper. Further: Of the many, which are the twelve over which the apostles spiritually rule today? and where are their thrones located? Still further: These churches (denominations) fight each other, while evangelicals and Catholics are always at each other's throats. Jesus taught that a kingdom divided cannot stand; therefore, if any or all these churches (denominations) constitute the kingdom of God, then by the teachings of Jesus that kingdom is doomed. I would not make this argument so strong, but there are thousands of young Christians, and many old ones in Mississippi, who have never been correctly taught in regard to these great doctrines of the Bible. By the help of the Lord, if they will read this discussion they shall know the truth.

I conclude this article with this

fact. A few minutes before Jesus ascended from Mount Olivet in the presence of His apostles and more than one hundred disciples, "they asked of Him saying, Lord, wilt thou at this time (the then present) restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons which the Father hath put in His own power." In a few minutes He left this world, and did so without having set up His kingdom. Had it been otherwise, it would have been imperative for Him to have used language different from what He did. It is silly to think of Jesus having set up His kingdom in the world, and then leave the world without having made that fact known to His apostles and intimate disciples.

Yours for the correct teaching of the Bible,

L. D. Posey.

**SALVATION BY RACE AND NOT
BY GRACE?**

As Brother Posey seems to protest so strongly against the "spiritualizing" teaching of so many people concerning the kingdom of God, I want, in this article, to repeat some things that I have already said concerning the kingdom of God with a few things added.

John 4:24. "God is a Spirit: and they that worship Him must worship in spirit and in truth." Dan. 2:44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

As I have repeatedly shown, the four kingdoms mentioned by Daniel were Chaldea, Persia, Macedonia, and Rome, and Christ set up His kingdom before these kingdoms were all destroyed. Brother Posey refers to the seventh chapter of

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Second Samuel where God told David that He would establish David's throne forever, and would have us believe that God is yet to set up that throne in Jerusalem about 3000 years after God made that promise. Now, look back to Second Samuel 7:13. God tells David that He would establish the throne of David's son forever. Then read First Kings 8:25, and we find Solomon calling upon God to keep His promise to David that, "There shall not fail thee a man in my sight to sit on the throne of Israel."

Now let Brother Posey tell us what has become of that man and that throne for the last 2,000 years if, as he contends, God meant a physical throne. If he will turn to John 18:36, he would be informed about this kingdom. "Jesus answered, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.'"

Psalm 11:4. "The Lord's throne is in heaven."

Gal. 4:26. "But Jerusalem which is above is free, which is the mother of us all."

These and other scriptures tell it. God selected physical Israel to serve as a type till the world was prepared for the real spiritual Israel, then He ushered in spiritual Israel led by a physical set up (the church), because it was His plan that man should help, and this was the best way that man could help to advance spiritual Israel. (No Baptist acknowledges that there is more than one true church in the world). And God's throne has been continuous, and it has never lacked a man to sit upon it since He made that promise to David nearly 3,000 years ago.

Now, let us think of the meaning of the word church as used in the New Testament. It has two meanings. When it speaks of the church in the wilderness, of Christ as the head of the church, of the church as the Lamb's bride, etc., it means all saved people collectively. And this is Christ's kingdom in the world. When the Bible speaks of the local church at Jerusalem, at Antioch, at Ephesus, at Corinth, etc., it means a local "sep-up" of part of Christ's kingdom. The first mentioned definition of the church has existed as long as there have been saved people in the world. The last named definition has been in existence since Christ organized the first church at Jerusalem. And this is what Daniel meant as quoted above from Dan. 2:44 about 603 years before Christ came to set it up. This is what is meant in John 3:1 and 2. "In those days come John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." A. D. 31.

This is what is meant in John 4:17. "From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand." A. D. 31.

This is what is mean in Matt. 16:18. "Thou art Peter, and upon this rock I will build my church; and

the gates of hell shall not prevail against it." A. D. 32.

This is what is meant in Matt. 18:17. "If he shall neglect to hear them, tell it to the church: but if he neglects to hear the church, let him be unto thee as an heathen man and a publican." A. D. 32. Of course, by this time, Christ had organized His church, else His disciples would not have understood Him.

This is what Christ was referring to in Matt. 24:14. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." A. D. 33.

This is what Paul was talking about in Col. 1:23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." A. D. 64.

This is the same thing that Christ was talking about as recorded in Matt. 16:28, "Verily I say unto you, there be some standing here, who shall not taste of death till they see the Son of man coming in His kingdom." A. D. 32.

Brother Posey says that his Hebrew friends believe as he does that the Jews are now gathering back in Jerusalem and that Christ is soon coming to set up His kingdom there and rule over the Jews there for a thousand years. Of course, that means that Christ will have all Jews there, whether they have been redeemed by grace through faith or not. He does not tell us where other people who have been redeemed by grace through faith will be during that thousand years; nor does he tell us what will become of those Jews and the others of Christ's redeemed after the thousand years are out. He does not seem to know that this same teaching by the Jews in Christ's day that He was going to set up His kingdom in Jerusalem and rule over the Jews exclusively was the cause of His rejecting them then, and will probably be the cause of His rejecting most of them in the final judgment, and that L. D. Posey himself will be to some extent the cause of it by his false teaching of the Jews.

I suppose that he preaches also what his pals in this "Second Coming" doctrine are preaching, to-wit: that the English and American people are direct descendants of the Israelites. But none of them has ever told us how they are ever going to make room for all these Israelites when they return to Palestine within the next year or two. This preacher should not try to stir up sentiment against me among his preacher friends by preaching that I am writing against all of them. Some of my best friends are preachers, and the world needs preachers worse than it needs any other class. But it is this peculiar teaching whereby these "Second Coming" preachers are trying to stir up a sensation that I am protesting against.

The truth about this matter is that the prophecy about the Israelites returning to Jerusalem was

fulfilled when they returned from the captivity more than five hundred years before Christ was crucified. But a few preachers, omitting to give us the dates relative to this prophecy, are trying to tell us that it is now about to be fulfilled.

Let those who are telling that they figured it out and that Christ is coming right soon and rule over the Jews in Jerusalem explain the following from the 4th and 5th chapters of First Thes.: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

W. R. Hunt, M.D.

—BR—

THE TEMPTATION TO COMPROMISE

—O—

We are tempted to compromise the truth in order to appear courteous and kind to our friends, and to escape the taunt of being branded "narrow minded."

That is why we enter into union meetings with other denominations.

We reason this way: "I know the doctrine and polity of those people are wrong; I know they have the wrong conception of God; but they are religious; they are nice people; they are my friends; (and in lots of instances) they are my kinfolks; and if I refuse to worship with them I am treating them very unkindly to say the least of it; therefore, I will hold to my doctrines, I will not turn aside by their influence, but I will cooperate with them for courtesy's sake and also for the sake of expediency."

How many Baptist preachers have made this argument with themselves, lulled their consciences and did that which they knew, in their heart, at the beginning, was wrong, but after awhile they forget it?

I am not writing this article for the benefit of those who believe that all denominations, crude and cults are worshipping the same God that we worship; and that we are all working for the same thing, viz: A home in heaven. There is no hope for those who are capable of holding to such a deluded view as that; but I am writing to help those who know that we have a system of doctrine that is truth and a message for the world that no other denomination holds in its entirety; and yet are willing to compromise the truth by entering into union revival meetings with those that they know are wrong, in order to appear broad-minded, and in order to be courteous and kind to their friends of other denominations. It is a sin to compromise the truth. It is a heinous sin. There is no way of telling to where the sin will reach! What did God say about Jeroboam? Time and

again he is referred to as: "Jeroboam the son of Nebat who made Israel to sin."

Jeroboam knew it was a sin to erect those alters at Bethel and Dan, but he was afraid he would become unpopular with the people, and they would leave him and go back to Rehoboam. Also, King Solomon knew that there was no God except the God of Abraham, Isaac and Jacob; the God who created the heaven and the earth. He was not deceived. When Solomon bowed his knee to "the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon," he did it to please his wives.

But the thing was a compromise and it was a sin.

Just think of the influence of Solomon over the people. And by this act of compromise, in order to be nice and courteous to his "Princess" wives, he led the people astray. He did not seem to take into account that there were hundreds and thousands of people under his leadership who were not strong-minded like he was, and that he was causing his weak brethren to offend.

God punished Jeroboam for his sin of compromise; and He also punished (not Solomon, for the sake of David his father) but Solomon's son had to reap the harvest of his great sin.

Now, what will God do about it today, this year of 1934? Has God changed since the days of Solomon the king? No! a thousand times no! He is the same God, yesterday, today and forever, and just as sure as we compromise with religion that we know is wrong for the sake of broad-mindedness courtesy or any thing else, we had just as well look out, for God will surely see to it that we will not go unpunished but will reap what we sow.

What am I writing about? It is this: This thing of compromising the truth by joining in with other denominations will—after awhile—break down our doctrine, until we—Baptists—will have no message of truth any more to give to the lost world.

J. E. Heath,
Winona, Miss.

—BR—

A doctor said to a woman patient: "How old did you say you were?" "I never mentioned my age," she said, "but as a matter of fact, I've just reached twenty-one."

"Indeed!" the doctor said, "what detained you?"

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PROPOSED AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES—THE LIQUOR QUESTION

Resolved, etc., That the following article is hereby proposed as an amendment to the Constitution of the United States, which shall be valid to all intents and purposes as part of the Constitution when ratified by conventions in three-fourths of the several states:

"ARTICLE—

"Section 1. Congress shall have power in its discretion to enact uniform laws restricting or prohibiting the traffic in alcoholic beverages in the United States and in all territory subject to its jurisdiction.

"Sec. 2. The following powers are reserved to the several States: To impose restrictions on the traffic in alcoholic beverages in aid of those enacted by Congress; to prohibit the traffic in such beverages irrespective of legislation by Congress; or in the absence of legislation by Congress, plenary power to prohibit or regulate the traffic in such beverages within their respective areas.

"Sec. 3. The transportation or importation into any State, Territory, or possession of the United States for delivery or use therein of alcoholic beverages in violation of the laws thereof, is hereby prohibited.

"Sec. 4. The twenty-first article of amendment to the Constitution of the United States is hereby repealed.

"Sec. 5. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States, as provided in the Constitution, within 7 years from the date of submission thereof to the States by the Congress."

Reasons for the Proposal

Mr. Sheppard. Mr. President, the 6 months which have passed since the repeal of the eighteenth amendment have shown beyond question that the liquor problem is a national one requiring the cooperation of the Federal and State Governments for its most effective solution. Mr. Choate, Director of Federal Alcohol Control Administration has declared that we are "living in a fool's paradise" so far as the liquor question is concerned. Arrests for public intoxication and traffic accidents attributable to drinking have rapidly increased. Many of the States have not barred the saloon, as was promised when repeal was proposed. Bootlegging has not been reduced. The Federal Government has been compelled to increase the appropriation for its suppression.

The proposed amendment provides greater flexibility than was afforded by the 18th amendment, since it provides that Congress shall have power to restrict or prohibit the traffic in alcoholic beverages in its discretion. Under this grant of power Congress could establish a uniform plan of regulation effective in all States desiring to sanction liquor sales; it could enact national prohibition applicable to the entire country; or it

could refuse to pass any legislation at all, in which event the States would be free to adopt any system of prohibition or regulation they saw fit, as at present.

Any State desiring to adopt or retain prohibition could do so, or it could enact legislation in aid of the plan of regulation provided by Congress. It could not, however, adopt any system of license or regulation in conflict with that provided by Congress, should Congress enact a law for that purpose. The existence of such power in the Federal Government would make it possible for Congress to regulate the liquor traffic wherever legalized, to bar the return of the saloon, and to establish any method of control or regulation experience may show to be the best and public sentiment to demand.

Effect Upon Enforcement

Should Congress not enact any legislation under this proposal, the mere possibility that it might do so would tend to induce the States to better enforce their own regulations. Under this amendment the Federal Government could do away with the incongruous and conflicting regulations now possible with 48 varieties of State legislation. It would at the same time enable those States and communities which desire to retain prohibition to do so or to enact additional safeguards to any plan of regulation enacted by Congress.

Offers A Common Ground

It offers a common ground on which wets and dries may meet to formulate and try out constructive solutions of the liquor problem. Personally, I believe that the 18th amendment provided the best settlement. Recognizing, however, the difficulties surrounding re-adoption of that amendment in anything like the near future, realizing the frightful toll the liquor traffic is taking from humanity under existing conditions and its continued defiance of the law, I deem it my duty to present what I believe to be a method by which the American people may meet the situation in a far more satisfactory way than is possible at present. That method is offered at this time in order that it may be in shape for discussion and action in connection with the coming elections.

This resolution repeals the present twenty-first amendment but retains the second section of that amendment providing protection to States desiring to remain dry from importation for personal use under the commerce clause. If passed, it would require ratification by convention within 7 years.

ARE PROHIBITIONISTS FANATICS

We give two letters which recently appeared in the Commercial Appeal, in "Letters To The Editor" column.

"FANATICS"

To The Commercial Appeal:

A careful search of your city edition of July 11 fails to reveal the following Associated Press dispatch. I believe that your intelligent readers will be interested to promptly receive this information

which presumably is the local record for Chicago:

"CHICAGO, July 10.—The Tribune said today that the number of drunken drivers involved in accidents was 300 per cent greater the first half of this year than during parallel months in 1933, and that the rise coincides exactly with the repeal of national prohibition.

"This year 14 deaths and injuries to 350 were credited to drunken drivers, compared with three deaths and 83 injuries in 1933"

It is an enlightening coincidence that on this same date Mississippi refused by a vote of 3 to 1 to sell her moral birthright for a phantom mess of poisoned pottage. In face of the admission of the more than moist Chicago Tribune it is somewhat laughable to recall how sincere dries are even now referred to by mild mannered wets as "fanatics."

Very sincerely,

JNO. M. DEAN.

"A HINT FROM WESLEY"

To The Commercial Appeal:

Your comparison in The Commercial Appeal, July 19, of John Wesley's remark about chewing tobacco and your statements about what ought to be our attitude toward the liquor question are not on the same level of values. It is one thing to chew tobacco and be a "dirty Christian," as Wesley called him, and quite another thing to drink intoxicating liquor and run the risk of getting drunk, killing people, destroying property and losing one's job as a bread winner.

It is true a man may chew tobacco and be a "dirty Christian." Indeed, he may be a good man, a good neighbor. I have seen such, though it is not pleasant to see his dirty shirt and face. He may chew too much and injure his health, and no harm, or very little, is done to anyone but himself. In the case of liquor, it is a very different thing. If a man drinks too much he runs the red lights, runs into other automobiles, kills other people, destroys property. But the man in favor of liquor might reply: "Oh, yes, that is true if he drinks too much. We must teach people not to drink too much." In the above apparently very true and innocent remark lies a delusion and a snare. In the realm of morals, "safety first." Total abstinence is far better than to attempt to drink moderately. I have had 60 years experience with people who drink. I never knew a man or woman who started out with the intention of becoming drunkards. Always they intended to drink moderately, but they failed miserably, bringing death to themselves, sometimes, and unmerited distress to their wives and children. There would be no liquor question if it were not for the evils that follow in its wake—evils that no sane man would deny.

John Wesley could be tolerant, and could be humorous about the "dirty Christian" that chewed tobacco, but he had no such tolerance for the evils of liquor. There is a whole universe of difference

between the two things.

J. LUNSFORD ROBINSON.

Memphis.

SOME MEETINGS

The third week in July I was with Rev. L. D. Sellers in a meeting at New Shiloh church, Carroll County. Great crowds came. Five boys came for membership by baptism.

The fourth week in July I preached in Hardy Baptist Church where I serve as pastor. Many problems and much indifference greatly handicapped us. But our Lord was victorious and added to the church fifteen souls—fourteen for baptism.

This week we are again assisting Bro. Sellers. We are in the midst of a series of services at Mt. Pisgah church, Carroll County. This is a great rural church which has been built during the very fruitful years of Rev. Sellers' leadership as pastor. His home is here where he preaches by precept and example as well as by word of mouth. This is said to be the largest rural church in Mississippi, having more than 500 members. Pray for us.

Yours for greater service,
Cecil H. Ellard,
Carrollton, Miss.

SUNDAY SCHOOL ATTENDANCE AUGUST 5, 1934

Jackson, First Church	682
Jackson, Calvary Church	759
Jackson, Grif. Mem. Church	509
Jackson, Davis Mem. Church	286
Jackson, Parkway Church	186
Columbus, First Church	554
Hattiesburg, First Church	543
Laurel, First Church	367
Laurel, West Laurel Church	415
Laurel, Wausau Church	48
Laurel, 2nd Ave. Church	254
Clinton Baptist Church	173
Crystal Springs Baptist Church	366

An Irishman, an Englishman and a Scotchman were out of work. They traveled in search of employment and came to a farmer's house and applied. The farmer said whoever could tell the biggest lie could have the job. The Englishman said he went to the North Pole in a tub. The Scotchman said he swam to the South Pole. The farmer then asked Pat:

"Well Pat, what's your lie?"

"Begorra, sir," said Pat, "I believe these lads." Pat got the job.

—Ex.

She: "What do you mean by telling your boy friend that I was deaf and dumb?"

Other She: "I didn't say deaf."

—Ex.

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